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IRVING'S
SERIES OF
CATECHISMS
IMPROVED BY
KERNEY.
CATECHISM OF
ROMAN ANTIQUITIES

*Or, an account of the Religion, Civil Government,
Military and Naval Affairs, Games, Nupties,
Coins, Weights & Measures, Dress, Food,
Exercises, Baths, Marriages, &c., &c.*
WITH ENGRAVED ILLUSTRATIONS.

REVISED AND IMPROVED
BY M. J. KERNEY, A. M.

*Author of Compendium of Ancient and Modern
History, &c.*

Adapted to the use of Schools in the United States.

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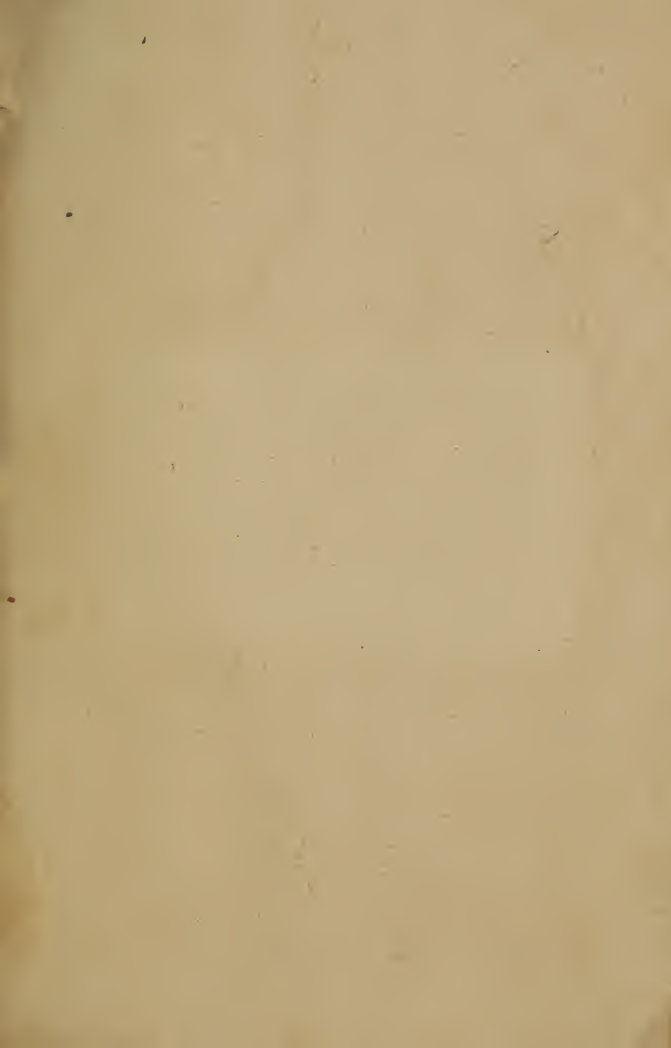
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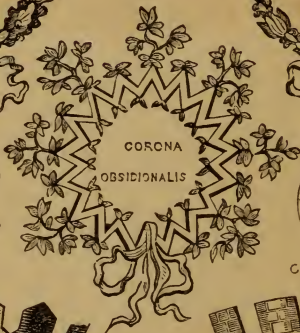
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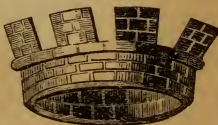
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Christopher IRVING'S
CATECHISM
OF
ROMAN ANTIQUITIES;

OR, AN ACCOUNT OF

THE RELIGION, CIVIL GOVERNMENT, MILITARY AND NAVAL
AFFAIRS, GAMES, NAMES, COINS, WEIGHTS AND MEASURES,
DRESS, FOOD, EXERCISES, BATHS, DOMESTIC
EMPLOYMENTS, MARRIAGES, FUNERALS, AND
OTHER CUSTOMS AND CEREMONIES OF

THE ROMAN PEOPLE;

WITH A DESCRIPTION OF

THE PUBLIC BUILDINGS OF THE CITY OF ROME.

WITH ENGRAVED ILLUSTRATIONS.

A New Edition, Revised and Enlarged.

By M. J. KERNEY, Esq.,

AUTHOR OF COMPENDIUM OF ANCIENT AND MODERN HISTORY, ETC., ETC., ETC.

Adapted to the Use of Schools in the United States.

2
~~~~~  
Tu regere imperio populos, Romane, memento;  
Hæ tibi erunt artes; pacisque imponere morem;  
Parcere subjectis, et debellare superbos. —VIRGIL.  
~~~~~

BALTIMORE:

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PREFACE.

THE long established reputation of IRVING'S CATECHISMS precludes the necessity of adding any comments on their merits. The very extensive circulation which they have had, not only in England, but also in this country, is the best proof of their utility. The plan of his works is the very best that could be adopted. The Catechetical form of instruction is now admitted, by the most experienced teachers, to be the best adapted to the nature and capacity of youth,—a system by which children will acquire a knowledge of a science in less time than by any other.

The following treatise on Roman Antiquities will be found peculiarly interesting to the

classical student. For his benefit it was chiefly intended, and years of experience prove that it is well adapted to the end for which it was designed. A familiarity with the laws, manners, and customs of the ancient nations will render clear and explicit the most obscure passages, so frequently met with in the authors of antiquity.

The present edition has been carefully revised and somewhat enlarged; these improvements, it is hoped, will render the work still more deserving of that patronage which has already been extended to it.

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A CATECHISM
OF
ROMAN ANTIQUITIES.

BOOK I.

QUESTION. What is meant by Roman antiquities?

Answer. Roman antiquities imply an account of the manners and customs of the Roman people.

Q. Who were the Romans?

A. The Romans were a warlike people, who built a city in Latium, a territory of Italy, and called it Rome, after Romulus, their leader, about 753 years before the Christian era.

Q. From whom were the Romans descended?

A. According to the poets, the Romans were descended from Æneas, a Trojan prince, who fled from his native country after the destruction of Troy, and arrived in Italy, where he was kindly received by Latinus,

king of the Latins, who gave him his daughter in marriage.

Q. What are the advantages derived from a knowledge of Roman antiquities?

A. The knowledge of the Roman customs is not only curious in itself, but absolutely necessary for understanding the classics, and for reading with advantage the history of that celebrated people.

CHAPTER I.

The City of Rome.

Q. Where was Rome built?

A. Rome was built on the banks of the river Tiber, on seven hills.

Q. By whom was the city founded?

A. By Romulus and Remus, from the former of whom it received its name.

Q. What were the names of these hills?

A. The hills on which Rome stood were called *Palatinus*, *Capitolinus*, *Aventinus*, *Quirinalis*, *Cœlius*, *Viminalis*, and *Esquilinus*; as the city increased in size, three others were added—the *Janiculum*, *Vaticanus*, and *Hortulorum*.

Q. What was the extent and population of the city of Rome?

A. Rome was at first nearly square, con-

taining about 1000 houses, and was almost a mile in circumference; but in its most flourishing state the walls surrounded a space of 50 miles, and it reckoned 4,000,000 of inhabitants.

Q. How many gates had Rome?

A. The gates of Rome at the death of Romulus, were four; but at length it had no less than 37, the principal of which were *Triumphalis*, *Esquilina*, *Flaminia*, *Carmentalis*, *Quirinalis*, and *Viminalis*.

Q. How was the city divided?

A. Romulus divided the city into three tribes; to these, Servius Tullus added a fourth, but Augustus found it necessary, for the better order and government of the city, to divide it into 14 regions or wards.

Q. What were the chief public buildings of the Romans?

A. Rome abounded with magnificent buildings, the chief of which will be included under the following heads: 1, temples; 2, theatres, amphitheatres, and places for exercise or amusement; 3, buildings for the assemblies of the people; 4, public places; 5, piazzas or porticos; 6, columns; 7, triumphal arches and trophies; 8, aqueducts; 9, public sewers; and 10, high roads.

Q. What were the principal temples?

A. The chief temples were the Capitol, the Pantheon, the temple of Janus, and that of Saturn.

Q. By whom was the Capitol built?

A. The Capitol, or temple of Jupiter Capitolinus, was built by Tarquinius Superbus, the last king of Rome, with the spoils taken from the neighboring States; it was several times destroyed by fire, and as frequently rebuilt. Domitian raised the last and most splendid of all, in which the gilding alone amounted to nearly £4000 sterling.

T. Describe the Capitol.

P. The Capitol was in the form of a square, extending nearly 200 feet on each side; it was the highest part of the city, and strongly fortified; the ascent to it was by 100 steps; the front was adorned with three rows of pillars, and the sides with two; the gates were of brass, and the tiles gilt.

Q. Was this temple wealthy?

A. The prodigious gifts and ornaments with which it was occasionally endowed, almost exceed belief. Augustus presented to it at one time, 2000 pounds weight of gold, and jewels to the value of £2,000,000 sterling; a few vestiges of this building still remain.

T. Describe the Pantheon.

P. The Pantheon was built by Agrippa, son-in-law to Augustus, and dedicated to all the gods; it is of a circular form, and has no windows; but its roof, which is in the shape of a dome, has an opening on the top for the admission of light.

Q. Of what materials were the roof and walls?

A. The top was covered with silver plates, but their place is now supplied with lead; the walls in the inside were either solid marble, or incrusted; the front on the outside was covered with brazen plates gilt; and the gate was of brass, of extraordinary work and size.

Q. Does this temple still exist?

A. Yes; it is now called the *Rotunda*, and is a Christian church consecrated to the Blessed Virgin and All Saints. The ascent to it formerly was by twelve steps; but now you descend to it by the same number of steps, the earth around being raised by the demolition of houses.

Q. Why is the temple of Saturn deserving of notice?

A. The temple of Saturn served for the public treasury, as being the most secure place in the city; here were preserved the military ensigns, among which were the pub-

lic records and registers, the great *ivory tables*, containing a list of all the tribes, and the books containing the public accounts.

Q. What other remarkable temple have you to describe?

A. The temple of Janus was remarkable for its two brazen gates, one on each side, which were to be open in time of war, and shut in time of peace.

Q. Were there many other temples besides these?

A. Yes, there were numerous temples dedicated to Apollo, Juno, Mars, and other gods; there were also buildings called *curiæ*, where the inhabitants of each *curia* or ward, met to perform divine service.

Q. What was the form of the theatres?

A. The theatres were of a semicircular form, sometimes so large as to contain 80,000 persons; the seats rose one above another, and were divided into three ranges, appropriated to the senators, knights, and commons.

Q. What were the amphitheatres?

A. Amphitheatres were buildings of a round or oval shape, appropriated to the greater shows of gladiators, wild beasts, &c.

Q. What was the circus?

A. The circus was a place used for the celebration of chariot races and other popular

sports, and for making harangues; it was usually oblong, with ranges of seats for the convenience of the spectators.

Q. Which was the most remarkable circus?

A. The most remarkable was the *Circus Maximus*: it was a mile in circumference, containing seats for 150,000 spectators, and was extremely beautiful.

T. Describe the *naumachiæ*.

P. The *naumachiæ* were places for exhibiting naval engagements, built nearly in the form of a circus; some of them were of such amazing extent, that considerable fleets engaged in them without inconvenience.

Q. What was the principal public place?

A. The principal public place in Rome was the *Forum Romanum*, and *Campus Martius*, or Field of Mars, was without the city.

T. Describe the Forum.

P. The Forum was a large oblong open space, where the assemblies of the people were held, where justice was administered, and public business transacted; it was entirely surrounded with arched porticos, within which were spacious halls, called *basiliæ*, where courts of justice might sit for the decision of private affairs.

Q. What was the *Campus Martius*?

A. The *Campus Martius* was a large plain

along the Tiber, where the Roman youth practised all kinds of feats of activity, and learned the use of arms; it was adorned with the statues of famous men, and with triumphal arches, columns, porticos, and other magnificent structures.

T. Describe the piazzas.

P. The piazzas, or porticos, were among the most splendid ornaments of the city, being supported on marble pillars, and adorned with statues.

Q. What was their use?

A. They were chiefly used for walking and riding under cover: under these also authors recited their works, and philosophers disputed.

Q. What were the most remarkable columns or pillars?

A. Many pillars were erected at Rome in honor of great men, or to commemorate illustrious actions; the most remarkable are those of Trajan and Antoninus Pius.

T. Describe the former.

P. Trajan's pillar, which is still standing in the middle of a forum, is composed of 24 pieces of marble, so curiously cemented as to appear but one; its height is 128 feet, and it has in the inside, 185 steps for ascending to the top, and forty windows for the admission

of light; its diameter at the bottom is 12 feet, and at the top 10 feet.

Q. How is it ornamented?

A. On the pillar are represented the war-like exploits of Trajan and his army; on the top was a colossal statue of that emperor, 20 feet high, holding in his left hand a sceptre, and in his right a hollow globe of gold containing his ashes; but this has been taken down, and a statue of St. Peter erected in its place.

Q. What have you to observe of the pillar of Antoninus?

A. This is another of the most precious remains of antiquity; the sculpture and other ornaments resemble those on Trajan's pillar, but the workmanship is greatly inferior; it is 176 feet high, the steps of ascent are 106, and the windows 56.

Q. What were triumphal arches?

A. Triumphal arches were erected in honor of illustrious generals who had gained signal victories in war; several of them are still standing.

T. Describe their materials and form.

P. At first they were built of brick or stone, but afterwards of marble; they had a large arched gate in the middle, and two small ones on each side, ornamented with

columns and statues, and various figures done in sculpture.

Q. What are trophies?

A. Trophies were spoils taken from the enemy, and fixed upon anything as monuments of victory.

Q. What afforded the noblest proofs of Roman grandeur?

A. The aqueducts were, by far, the noblest proofs of the grandeur of the empire; some of these wonderful channels brought water from upwards of 60 miles, through rocks and mountains, and over valleys; supported on arches in some places above 100 feet high, one row being placed above another.

Q. What next deserves our attention?

A. The common sewers were subterranean channels, constructed with amazing strength, to carry the filth of the city into the Tiber.

Q. What else have you to remark of them?

A. Agrippa caused seven streams to meet together underground in one channel, with such a rapid current as to carry all before it; sometimes when these streams were swelled with immoderate rains, they carried away huge pieces of stone and timber, yet the fabric received no detriment; sometimes terrible earthquakes shook the foundations of the city, but these channels remained impregnable.

Q. Did the Romans pay much attention to their roads?

A. Yes; the public ways were among the greatest of the Roman works, and were made with amazing labor and expense.

T. Describe one of these roads.

P. The *Via Appia** was perhaps the most noble; it was carried to a distance of 350 miles, and was made of stones from one to five feet square, but so artfully joined as to seem one, under which there were two layers—the first of rough stones cemented with mortar, and the second of gravel.

CHAPTER II.

Division of the Inhabitants.

Q. How were the inhabitants of Rome divided.

A. Romulus, soon after the foundation of Rome, divided the inhabitants into three *tribes*, and each tribe into ten *curiæ*; but the number of tribes was by degrees increased to 35.

Q. Was there any other division of the Roman people?

* Although this road has been constructed upwards of 2000 years, in several places it remains entire to this day.

A. Yes; they were also divided into two ranks, called *patricians* and *plebeians*, to which another order was afterwards added, called *equites*.

Q. Who were the patricians?

A. The patricians were so called from the *patres*, or fathers, who composed the senate; they were likewise called *patrones*, or patrons.

Q. Who were the plebeians?

A. The plebeians were so called from *plebs*, the common people; they were also termed *clientes*, or clients.

Q. Why were the patricians called *patrones*, and the plebeians *clientes*?

A. Because the patricians were appointed to watch over and protect the plebeians, and were their counsellors and advocates; while the plebeians, who were obliged to choose patrons, were expected to serve them with fidelity, to pay them all possible deference, and even to assist them with money, if requisite.

Q. Who were the *equites*?

A. The *equites*, or knights, did not at first form a distinct order in the State; they were chosen into the equestrian order by the censor, and presented with a horse at the public expense, and with a gold ring; they were

taken promiscuously from among such of the patricians and plebeians as had attained their eighteenth year, and whose fortune amounted to £3,229.

Q. What were the other distinctions of the Roman people?

A. Among the Romans there were *nobiles*, *novi*, and *ignobiles*; also *ingenui*, *liberti*, and *libertini*.

Q. Who were those among the Romans who were called *nobiles*?

A. The *nobiles* were those whose ancestors had held the office of consul, prætor, censor, or curule ædile; they had a right to make images of themselves, which were kept with care by their descendants, and were carried out at funerals.

Q. Who were those termed *novi*?

A. Those who were the first of their family, who had raised themselves to any of the above offices, were denominated *homines novi*, new men, or upstarts.

Q. Who were the *ignobiles*?

A. The Romans called those *ignobiles* who

NOTE.—The images of the *nobiles* were only busts made of wax and painted; they were placed in the courts of their houses, and never brought out to view, except on solemn occasions; below them were inscribed the honors they had enjoyed, and the exploits they had performed.

had no images of their own, or of their ancestors.

Q. What is the meaning of the distinctions *ingenui*, *liberti*, and *libertini*?

A. They whose parents had always been free, were called *ingenui*; slaves who had been made free were called *liberti*, and *libertini*.

Q. Had the Roman people slaves?

A. The Romans had slaves, who not only did all domestic services, but were likewise employed in various trades and manufactures.

Q. How did men become slaves?

A. Men became slaves by being taken in war, by being born in a state of servitude, or criminals were reduced to slavery by way of punishment.

Q. At whose disposal were the Roman slaves?

A. The Roman slaves were publicly sold in a market-place, and were at the absolute disposal of the buyer, not being esteemed as persons, but as things of effects.

Q. Have you any other division of the Roman people to remark?

A. Yes; among the Romans, those who endeavored to ingratiate themselves with the people were called *populares*; while those

who favored the interests of the senate, and the passions of the great, received the appellation of the *optimates*,--but this was a distinction of party, and not of rank or dignity.

CHAPTER III.

Of the Senate.

Q. What was the senate?

A. The senate was the chief council of State in Rome, or a body of magistrates intrusted with the care of putting the laws into execution.

Q. By whom was this body first instituted?

A. The senate was instituted by Romulus, to be the perpetual council of his newly-formed State.

Q. Of whom was it first composed?

A. The senate, at its creation, consisted of 100 persons, whom Romulus chose from among such of the inhabitants as were most illustrious for their birth, wisdom, and integrity.

Q. What name was given to the senators?

A. The senators were called *patres*, or fathers, on account of their age, gravity, and the paternal care they had of the State.

Q. Was their number afterwards increased?

A. Under the successors of Romulus, and in the time of the republic, the number of senators was by degrees increased to upwards of 1000, but Augustus reduced them to 600.

Q. By whom was the senate chosen.

A. The kings had, at first, the sole right of naming the senators; but they were afterwards chosen by the consuls, and at last by the censors only.

Q. From what orders were the senate chosen?

A. At first only patricians were admitted to a seat in the senate; but afterwards the plebeians and equites were admitted.

Q. What were the qualifications necessary to be a senator?

A. Those who were appointed senators, were to be possessed of an estate of not less than £9,175 sterling, and to be upwards of 30 years of age.

Q. How did the senators obtain their seats?

A. They were nominated and enrolled by the censors; besides which, several great offices qualified those who filled them, for a place in the senate; and military services sometimes procured admission.

Q. What disqualified persons from sitting in the senate?

A. Besides a want of sufficient revenue, no

one could sit there who had exercised a low trade, or whose father had been a slave.

Q. What were the badges of distinction?

A. The senators were distinguished by an oblong stripe of purple, sewed on the forepart of their senatorial gown; and black buskins reaching to the middle of the leg, with the letter C in silver on the top of the foot.

Q. What were their privileges?

A. The chief privilege of the senators was their having a particular place at the public spectacles, called *orchestra*; it was next the stage in the theatre, and next the *arena*, or open space, in the amphitheatre.

Q. By whom was the senate assembled?

A. The senate was assembled at first by the kings, and after their expulsion, by the consuls and prætors; it could also be summoned by the tribunes of the people, even against the will of the consuls.

Q. Did the power of the senate continue the same at different periods?

A. It did not; the kings were said at one time to act according to the counsel of the senate; afterwards Tarquin banished or put to death the senators as he chose, and again, after the regal government was abolished, the power of the senate was raised to its highest pitch.

Q. Where was the senate held?

A. The senate could be held only in a temple, that is, a place consecrated by the augurs; it was assembled commonly within the city, but it met without the walls for the reception of foreign ambassadors, and of their own generals, who were never permitted to come within the walls while in actual command.

Q. What times were appointed for its meeting?

A. The senate assembled usually three times a month, but was often called together on other days for the dispatch of business; and in it nothing could be done before the rising nor after the setting of the sun.

Q. How did the senate begin its sitting?

A. Before the business of the senate commenced, the consul, or magistrate who presided, offered a sacrifice; and on entering the senate-house, the members rose to do him honor; he then proposed the business to them.

Q. What were the matters on which the senate was consulted?

A. The senate was consulted on everything pertaining to the administration of the State, except the creation of magistrates, the passing of laws, and the determination of

war or peace; all which properly belonged to the Roman people.

Q. How was the opinion of the senators taken?

A. The magistrate presiding asked the opinion of every member individually, beginning with the oldest senator, or with the consuls elect; and all that pleased stood up, and gave their judgment upon the point; but when they only assented to the opinion of another, they continued sitting.

Q. What liberty did the different orators enjoy?

A. They who addressed the senate had the privilege of speaking as long as they pleased, and of introducing in their speech many things foreign to the subject, so that when any member wished to hinder the passing of a decree, he protracted his speech till after sunset.

Q. How was this abuse prevented?

A. As it was not lawful for the consul to interrupt an orator, those who abused this right were sometimes forced to desist from speaking by the noise and clamor of the other senators.

Q. In what manner was the debate decided?

A. When as many as wished to address

the senate had concluded, the presiding magistrate made a short report of their several opinions, and then ordered the senate to divide one party to one side of the house, and the opposite to the other; the number being told, a majority decided the debate.

Q. What was next done?

A. After the division of the senate, a decree was made out according to the opinion of the majority, and the names of those who had been most anxious for the decree were usually prefixed to it; it was then taken to the tribunes of the people, for their approbation or rejection.

Q. What name was given to a decree of the senate?

A. When the opinions of the senators were asked, as related above, the decree was termed *senatus consultum*; but when in cases of little concern, or such as required expedition, a decree was made without any opinions being asked, it was called *senatus consultum per discessionem*.

Q. What circumstances could impede the passing of a decree?

A. A decree could be prevented from passing the senate by the interposition of the tribunes of the commons; it might be done also by a magistrate of equal authority with him

who proposed the business, or when the number of senators required by law was not present.

Q. Were the sittings of the senate public or private?

A. The proceedings of the senate were private till Julius Cæsar appointed that they should be published. When affairs of secrecy were discussed, the clerks and other attendants were not admitted; but what passed was written by some of the senators.

CHAPTER IV.

Of Magistrates in General.

Q. What was the office of a magistrate among the Romans?

A. A magistrate in the Roman republic was a person invested with public authority, either religious, civil, or military; so that the same person might act as a priest and judge, regulate the police of the city, direct the affairs of the empire, and command an army.

Q. What was the manner of appointing magistrates in Rome?

A. The magistrates of Rome were elective;

and, previous to their election, they were called *candidati*, from a white shining robe which they wore while soliciting the votes of the people.

Q. What was necessary to be a candidate?

A. The candidate for an office was obliged to be present in person, and to be approved by the magistrates; he declared his intention generally a year before the election; and the interval was spent in securing his friends, and gaining the favor of the people by every popular art.

Q. What division do you make of the Roman magistrates?

A. The Roman magistrates were variously divided: the most proper and commodious division is into *ordinary*, *extraordinary*, and *provincial*.

Q. What do you understand by the term *ordinary*?

A. The magistrates in Rome, called *ordinary*, were those who were created at stated times, and were constantly in the republic.

T. Name the *ordinary* magistrates.

P. The chief *ordinary* magistrates were the consuls, prætors, censors, tribunes, ædiles, and quæstors.

Q. Who were those called *extraordinary*?

A. The extraordinary magistrates were such as were not constantly and statedly elected in the republic, but arose out of some public disorder or emergency.

T. Name the extraordinary magistrates.

P. The extraordinary magistrates were the dictator and master of horse, the decemviri, military tribunes, and interrex.

Q. Why were the others called *provinciales*?

A. The magistrates of Rome were so termed when they were appointed to the government of a province, or distant part of the empire.

Q. From what orders were the magistrates chosen?

A. In the beginning of the Roman republic, the magistrates were chosen only from the patricians; but afterwards, indiscriminately from the other orders.

Q. What was required of the Roman magistrates?

A. All magistrates were obliged, within five days after entering on their office, to swear that they would observe the laws; and after the expiration of their office, they might be brought to trial, if they had done anything amiss.

CHAPTER V.

Kings.

Q. Were the kings the earliest chief magistrates among the Romans?

A. Yes: after the foundation of Rome, the inhabitants elected Romulus, their founder, for their supreme magistrate or king.

Q. How long did this government continue?

A. The regal government subsisted in Rome for 243 years, under seven kings. Tarquin, surnamed the *Proud*, the last of the kings, was expelled from Rome with his family, on account of his own tyranny and cruelty, and for the violence and brutal behavior of his son.

Q. What power did the kings of Rome enjoy?

A. The kings of Rome were not absolute or hereditary, but limited and elective: they could neither enact laws nor make war or peace, without the concurrence of the senate and people.

Q. What were the emblems of their authority?

A. The kings of Rome wore a white robe, adorned with stripes of purple or fringed

with the same color, also a golden crown; they carried an ivory sceptre in their hand, and sat upon a *curule* chair; besides these, they were attended by 12 lictors, each carrying the *fasces*.

Q. What was the *curule* chair?

A. The *curule* chair was a seat of state made or adorned with ivory; the chief magistrates sat on it in their tribunal, on all solemn occasions, and took it with them in their chariot to the senate-house.

Q. What were the *fasces*?

A. The *fasces* were bundles of rods, with an axe stuck in the middle.

CHAPTER VI.

Consuls.

Q. Who were the consuls?

A. The consuls were two magistrates intrusted with the regal power, who, after the expulsion of the kings, were created annually, that they might not become insolent by the length of their command.

Q. What were the emblems of their authority?

A. The emblems of authority of the consuls were the same as those of the kings, except the crown; the lictors went before one of them only, and that alternately, and generally for the space of a month.

Q. What was the power of the two consuls?

A. The consuls were the supreme magistrates of the Roman republic; and all others were subject to them, except the tribunes of the commons; they assembled the people and the senate, passed laws, and executed their decrees; they received all letters from governors of provinces, and from foreign princes, and gave audience to ambassadors.

Q. What were the other duties of consuls?

A. In time of war, the consuls possessed supreme command, and usually drew lots to determine which should remain in Rome; they levied soldiers, nominated the greater part of the officers, and provided what was necessary for their support.

Q. Were not the consuls sometimes endued with extraordinary power?

A. In dangerous conjectures, the consuls were armed by the senate with absolute power, by the solemn decree: *That the consuls take care the public receive no harm.*

Q. What was their conduct in an insurrection?

A. In any sudden tumult or sedition, the consuls called the Roman citizens to arms in these words: *Let those who wish to save the republic, follow me!* and they soon found themselves enabled to repress sedition, and to resist the enemies of the republic.

Q. What restraint was there to the power of the consuls?

A. The power of the consuls was chiefly diminished by the creation of tribunes of the commons, who could give a negative to all their proceedings; an appeal also lay from their judgment to the people; and they had not the power of condemning a citizen to death.

Q. What honors did the consuls enjoy?

A. When the consuls appeared in public, every one cleared the way, uncovered the head, dismounted from horseback, or rose up to them as they passed by; the laws which they proposed, and which were passed, were usually called by their name.

Q. When were the consuls elected?

A. The consuls were elected about the end of July; and from that time to the 1st of January, when they entered an office, they made themselves acquainted with its duties.

Q. What were the requisites for enjoying the consulship?

A. To be a candidate for the consulship, it was requisite to be 43 years of age; to have gone through the inferior offices of quæstor, ædile, and prætor; and to be present, in a private station.

CHAPTER VII.

Prætors.

Q. Who was the prætor?

A. The prætor was a Roman magistrate, who attended to the administration of justice.

Q. Why was the dignity of prætor instituted?

A. When the consuls, engaged in almost continual wars, could not attend to the administration of justice, a magistrate was chosen for that purpose, to whom the name of prætor was appropriated.

Q. What rank did the prætor enjoy in the commonwealth?

A. The prætor was next in dignity to the consuls, and in their absence he supplied their place; there was at first but one prætor, but their number was afterwards increased.

Q. What were the insignia of the prætor?

A. The prætor was attended by two lictors, in the city, who went before him with the fasces, and six lictors without the city; he wore also, like the consuls, the *toga prætexta*, a white robe fringed with purple.

Q. What was the office of the prætor?

A. The prætor presided in the assemblies of the people, and might convene the senate upon an emergency; he likewise exhibited certain public games, and had particular jurisdiction over players.

Q. What have you to observe of his judicial capacity?

A. When the prætor entered upon his office, he swore to the observance of the laws, and published his edict or system of rules, according to which he was to administer justice.

Q. Where did the prætor sit to administer justice?

A. When the prætor heard causes, he sat in the *forum*, on a movable tribunal, made of wood, in which was placed his curule chair, and a sword and spear were set upright before him; but sometimes spacious halls were erected, with tribunals of stone.

Q. What were the judicial powers of the prætor?

A. The power of the prætor in the admin-

istration of justice, was expressed in three words — *do, dico, addico*.

Q. What is the meaning of these words?

A. By the word *do*, the prætor expressed his power in *giving* the form of a writ for trying and redressing a wrong, and in *appointing* judges or a jury, to decide the cause; by *dico*, is meant that he *declared* right, or gave judgment; and by *addico*, that he adjudged the goods of the debtor to the creditor.

Q. How far did the power of the prætor extend in legal affairs?

A. The prætor administered justice only in private or lesser cases; but in public and important causes, the people either judged themselves, or appointed persons called *quæstiores* to preside.

CHAPTER VIII.

Censors.

Q. What was the office of censors among the Romans?

A. The censors were magistrates of great power and authority, whose office it was not only to divide the people into their proper

classes and centuries, and to take account of their estates and goods, but likewise to superintend the public morals, and to punish a breach of them, even in persons of the highest dignity.

Q. How many censors were there in Rome?

A. The censors were two: they were chosen every fifth year, but continued in office only one year and a half; during which time they had all the ensigns of the consuls, except the lictors.

Q. What were the duties of the censors?

A. The censors took care of the public taxes, and made laws respecting them, according to the property of the different classes; they had the charge of the public buildings and ways, and defrayed the expenses of the public sacrifices.

Q. What else have you to observe of the censors?

A. When any of the senators or *equites* committed a dishonorable action, the censors could erase the name of the former from the list of senators, and deprive the knight of his horse and ring, and, for a reasonable cause, they could remove a citizen from a more honorable to a less honorable tribe, or deprive him of all the privileges of a Roman citizen, except liberty.

Q. Did the censors exercise any other functions?

A. The censors let the public lands and taxes; they presided at the games and sacrifices which were made upon the public account; and, besides the inspection of the morals of the citizens, they superintended the education of youth.

Q. What was the chief public duty of the censors?

A. The most important duty of the censors was performed every fifth year in the *Campus Martius*, or Field of Mars, where, after the numbering of the people, and a survey of their fortunes and manners, the censors made a solemn *lustration*, or expiatory sacrifice, in the name of all the people.

Q. Was not the office of censor very honorable among the Romans?

A. The title of censor was esteemed more honorable than that of consul, although attended by less power; no one could be elected a second time to that office, and they who filled it were usually possessed of much firmness, and were remarkable for leading an irreproachable life; so that it was reckoned the chief ornament of nobility to be sprung from a censorian family.

CHAPTER IX.

Tribunes of the People.

Q. To what did these magistrates owe their origin?

A. The tribunes of the people owed their origin to a dispute between the patricians and plebeians; for the latter being oppressed by the patricians, departed from the city, and could not be induced to return, till permission was granted them to choose magistrates from their own body, who should redress their grievances and preserve their liberties.

Q. How many tribunes were there?

A. At first there were five tribunes, but their number was increased to ten.

Q. What was required of the candidates for the tribuneship?

A. No one could be made tribune except a plebeian; nor could he obtain that office if his father had filled any of the dignities of consul, prætor, &c., or had been a captive.

Q. What was peculiar to the tribuneship?

A. The tribunes had no peculiar robe or attendants, except a beadle, called *viator*: they had, however, a right of precedence, and every one was obliged to rise in their

presence; their persons also were sacred; and if any one hurt a tribune in word or deed, he was accursed, and his goods were confiscated; it was likewise forbidden to interrupt them while speaking.

Q. What was the power enjoyed by the tribunes?

A. The office of the tribunes was only to assist the plebeians against the patricians; but by degrees they assumed almost absolute power; they could put a negative upon all the decrees of the senate and ordinances of the people; and a single tribune, by the word *veto*, I forbid, could stop the proceedings of all the other magistrates.

Q. What other rights had they?

A. The tribunes could call meetings of the tribes, and make laws which were binding on the whole commonwealth; they also had the power of holding the senate, and of dismissing it; they could prevent the election of magistrates, the enlisting of soldiers, and the collection of tribute.

Q. What further have you to observe of the tribunes?

A. The tribunes of the people were not allowed to remain all night out of the city; and their doors were open by day as well as by night, that they might be ready to hear

the complaints of the wretched; their power was confined to the city, and a mile around it.

Q. Did not the tribunes also administer justice?

A. Sometimes the tribunes sat in judgment, and what they decreed was called *edictum*; in these cases they had no tribunal, but sat on benches.

CHAPTER X.

Ædiles.

Q. Who were the magistrates called ædiles?

A. The ædiles were so called from their care of edifices; they were either *plebeian* or *curule*.

Q. Who were the *plebeian ædiles*?

A. The *plebeian ædiles* were created at the same time with the tribunes of the people, to be as it were their assistants, and to determine certain lesser causes, which the tribunes committed to them.

Q. Who were the *curule ædiles*?

A. The *curule ædiles* were chosen to super-

intend the public games; they were at first elected from the patricians, but afterwards from the other orders promiscuously.

Q. What were their external marks of dignity?

A. The curule ædiles wore a white robe fringed with purple, had a right to images, and a more honorable place of giving their opinion in the senate. They used the curule chair when they administered justice, whence they had their name; whereas the plebeian ædiles sat on benches, but their persons were inviolable.

Q. What were the functions of the ædiles?

A. The ædiles took care of the city, its public buildings, temples, theatres, baths, aqueducts, public roads, &c.; also of private buildings, lest they should become ruinous and deform the city, or occasion danger to passengers.

Q. What were the other duties of the ædiles?

A. The ædiles took care of provisions, markets, taverns, &c.; they broke unjust weights and measures, and inspected those things which were exposed for sale, and if they were not good they caused them to be thrown into the river Tiber.

Q. What was the peculiar duty of the curule ædiles?

A. Besides the inspection of the public solemn games, the curule ædiles examined the plays which were to be brought upon the stage, and rewarded or punished the actors as they deserved.

Q. What restriction was there on the power of ædiles?

A. The ædiles had neither the power of summoning, nor of seizing, unless by order of the tribunes; nor did they use lictors or *viators*, but only public slaves; a private person might even sue them at law.

CHAPTER XI.

Quæstors.

Q. Who were the quæstors?

A. The quæstors were officers elected by the people to take care of the public revenues.

Q. How many were there?

A. The quæstors were at first only two, but two others were added to accompany the armies; and upon the conquest of all Italy, four more were created, who remained in the provinces.

Q. What were the duties of the city quæstors?

A. The principal charge of the city quæstors was to take care of the treasury. They received and expended the public money, and exacted the fines imposed by the public.

Q. What was the office of the *military* quæstors?

A. The military quæstors, who accompanied the armies, took care of the payment of the soldiers, and of the sale of plunder and booty.

Q. What were the *provincial* quæstors?

A. The *provincial* quæstors were those who attended the consuls or prætors into their provinces, to exact the taxes and tribute of the empire; to take care of the money, and to sell the spoils taken in war; to see that provisions and pay were furnished to the army, and keep the money deposited by the soldiers; in the absence of the prætor, they were attended by lictors.

Q. What other duties have you to remark?

A. The quæstors had the care of the eagles and standards; they directed the funeral of those who were buried at the public expense; and when a conquering general demanded the honor of a triumph, they obliged him to

swear, that he had delivered to the senate a true account of the number he had slain, and of the citizens that were missing.

Q. What have you to observe on the office of quæstor?

A. The quæstorship was the first step of preferment to the other public charges, and to admission into the senate; its continuation was but for one year; and no one could be a candidate for it until he had completed his twenty-seventh year.

Q. Were there any other ordinary magistrates?

A. There were various others; among them were such as had the charge of the prison, the mint, the night watches, the streets and public roads.

CHAPTER XII.

Dictator and Master of Horse.

Q. Who was the dictator?

A. The dictator among the Romans was a magistrate invested with royal authority, created in perilous circumstances, in time of pestilence, sedition, or when the commonwealth was attacked by dangerous enemies.

Q. What was the power of the dictator?

A. The power of the dictator was supreme both in peace and war; and was even above the laws: he could raise and disband armies; and he could determine upon the life and fortunes of Roman citizens, without consulting the people or senate.

Q. What circumstances attended the creation of a dictator?

A. Upon the creation of a dictator, all magistracies ceased, except the tribuneship of the people: he was chosen by the consul, usually in the dead of the night; his edicts were observed as an oracle, and to make the authority of his charge more awful, he was always attended in public by 24 lictors, carrying the bundles of rods with axes tied up in the middle.

Q. What limits were there to the power of the dictator?

A. The dictator could be created only for six months, but he usually resigned his command whenever he had effected the business for which he had been created: he was not allowed to expend the public money, without leave of the senate; he could not go out of Italy, nor could he ride on horseback, without asking the permission of the people. A dictator could also be called to an account

for his conduct when he resigned his office, which was a principal check against his abuse of power.

Q. Who was the *master of horse*?

A. The master of horse was nominated by the dictator immediately after his creation: his proper office was to command the cavalry, and to execute the orders of the dictator.

CHAPTER XIII.

The Decemvirs, Military Tribunes, and Interrex.

Q. Who were the magistrates called decemvirs?

A. The decemvirs were 10 magistrates, invested with supreme power, who were created to draw up a code of laws; all the other magistrates having first abdicated their office.

Q. What was the cause of their creation?

A. The laws of the kings of Rome being no longer observed under the commonwealth, the consuls determined most causes according to their pleasure; with this, the people became displeased, and obtained a decree of the senate, that three ambassadors should be sent into Greece, to collect the best laws and

institutions for the service of their country ; and upon their return, 10 of the chief senators were elected to model and propose them.

Q. With what power were they invested ?

A. The power of the decemviri was equal to that of the kings or consuls for a year ; only one of them could, at one time, enjoy the *fascēs* and other consular ornaments, assemble the senate, confirm decrees, &c. ; this honor they took by turns, while the rest differed little from private persons.

Q. What were the other extraordinary magistrates ?

A. The chief were the *military tribunes* and the *interrex*.

Q. Who were the magistrates called military tribunes ?

A. The military tribunes were magistrates, from three to eight in number, who were elected from both orders of the people, and invested with consular power for one year.

Q. What was the origin of this office ?

A. Upon the conclusion of the decemvirate, the influence of the people increased in the State, and they petitioned to be capable of being admitted to the consulship.

Q. Did the people obtain their request ?

A. No ; the interested patricians opposed themselves to the request ; but on the break-

ing out of a war, the tribunes of the people prevented any levies from being made, till the senate would accede to the measure; the senate then met, and proposed to the people the abolishment of the consulship, and the election of military tribunes; which order, however, lasted but a short time.

Q. Who was the interrex.

A. Under the regal government, an interrex was a senator, appointed to exercise the royal power when there was a vacancy in the throne.

Q. Was not also an interrex sometimes created under the commonwealth?

A. Yes; under the republic an interrex was created to hold the election when there was no consul or dictator, which happened either by their death, or when the tribunes of the people hindered the elections by their intercession.

CHAPTER XIV.

Provincial Magistrates.

Q. What were the provincial magistrates?

A. The provincial magistrates were persons invested both with judicial authority and military command, in a province.

Q. Who were these governors?

A. The countries reduced to the names of provinces by the Roman people, were at first governed by *prætors*, but afterwards by proconsuls and proprætors, to whom were joined quæstors and lieutenants.

Q. What were their duties?

A. The different duties intrusted to these magistrates were mostly similar to those at Rome, described in the foregoing chapters.

CHAPTER XV.

Rights of Roman Citizens.

Q. Who were those called Roman citizens?

A. Roman citizens were not only those who originally resided within the city, or Roman territory, but the freedom of the city was granted to several foreign towns, whose inhabitants enjoyed thereby the same rights as the Romans; and these were either private or public.

Q. What were the private rights of Roman citizens?

A. The private rights of Roman citizens were the right of liberty, the right of family, the right of marriage, the right of a father,

the right of legal property, the right of making a will, and of succeeding to an inheritance, and the right of tutelage or wardship.

Q. What do you understand by the right of liberty?

A. This right comprehended liberty from the dominion of tyrants, the severity of magistrates, and the insolence of more powerful citizens. None but the whole Roman people could pass sentence of death on a Roman citizen; and the single expression, "*I am a Roman citizen!*" checked the severest decrees of a magistrate.

Q. What was the right of family?

A. Each *gens* or clan had certain rights peculiar to itself, which were inherited by their heirs. Another part of it was, that no one could pass from a patrician into a plebeian family, or from a plebeian to a patrician, unless by a form of adoption before an assembly of the people.

Q. What was understood by the right of marriage?

A. The right of marriage signified that they must marry one of their clan, and that no Roman citizen was permitted to marry a slave, a barbarian, or a foreigner, unless by the permission of the people.

Q. What was the right of a father?

A. Every Roman citizen had the power of life and death over his children; he could imprison, scourge, and put them to death by any punishment he pleased, if they deserved it.

Q. Did children always continue in this state?

A. No; the father usually manumitted his son by bringing him before the prætor, and selling him three times to a friend, who sold him again to his father; the father then asked the Roman rights for his son, which being conferred on him, he became his own master.

T. Explain the right of property.

P. By the right of property was understood the free use of all common ages, the right of transferring property, that of going on foot and driving cattle, or a wagon through the farm of another, and carrying water through it.

Q. What do you mean by the right of testament and inheritance?

A. This right means that none but Roman citizens could make a will, be witnesses to a testament, or inherit anything by testament.

Q. What do you understand by the right of tutelage or wardship?

A. By this right a father might leave

whom he pleased as guardian to his wife and children, and no woman could perform anything of importance without the concurrence of the husband or guardian.

Q. What were the public rights of the Romans?

A. Their public rights were the right of being enrolled in the censor's books; the right of serving in the army, for at first none but citizens were enlisted; the right of paying taxes only in proportion to their estate; and the right of voting in the different assemblies of the people.

Q. What were their other rights?

A. All Roman artisans enjoyed the right of bearing public offices, whether religious, civil, or military; they also had the right of worshipping the peculiar gods of their family.

Q. What was the difference between a Roman citizen and a foreigner?

A. Foreigners might live in the city, but they enjoyed none of the rights of citizens; they were subject to a particular jurisdiction, and might be expelled from the city by a magistrate; they were not permitted to wear the Roman dress, nor could they acquire property, or make a will; these distinctions, however, were afterwards abolished.

CHAPTER XVI.

Assemblies of the People.

Q. What name is given to the assemblies of the people?

A. An assembly of the whole Roman people, to give their vote on any subject, was called *comitia*. There were three kinds of *comitia* — the *curiata*, the *centuriata*, and the *tributa*.

Q. On what account were the *comitia* assembled?

A. The *comitia* were summoned to pass laws, to elect magistrates, and to decide concerning war and peace. Persons guilty of certain heinous crimes were also tried at the *comitia*.

Q. What were the *comitia curiata*?

A. The *comitia curiata* were an assembly of the resident Roman citizens, who were divided into 30 *curiæ*, a majority of which determined all matters of importance that were laid before them.

Q. What were the *comitia centuriata*?

A. The *comitia centuriata* were the principal assembly of the people, in which they gave their votes divided into the centuries of their classes, according to the *census*.

Q. What was the *census*?

A. The census was a numbering of the people, and a valuation of their fortune, usually held every fifth year, at which time they were divided into *classes* according to their fortunes, and into *centuries* according to their age.

Q. Into how many classes was the Roman people divided?

A. All the Roman citizens, both in town and country, were divided into six classes, which contained 191 centuries.

Q. What subjects were decided by the *comitia centuriata*?

A. At these *comitia*, the consuls, prætors, and censors were created; the most important laws were passed in them, and they tried all cases of high treason. War was also declared at these *comitia*.

Q. How were the *comitia centuriata* held?

A. The consul summoned them by an edict, 17 days before they were held; and all those who had the full right of Roman citizens, whether they lived at Rome or in the country, might be present and vote with their *century*. They always met in the *Campus Martius*, and the magistrate, after repeating a prayer, addressed the people, and laid before them the object for which they were assembled.

Q. In what manner was the business of the meeting conducted?

A. If magistrates were to be chosen, the candidates were named by the magistrate, or by any of the people; if a law was to be passed, it was recited by a herald, and persons were allowed to speak for and against it; the same was permitted when application was made to the people for the punishment of any one.

Q. How did the people proceed to give their votes?

A. Upon the proposition being made to them, the people, who stood promiscuously, separated every one to his own tribe and century; the names of the centuries were then thrown into a box, the box being then shaken, the century which came out first gave its vote.

Q. How did a century give its vote?

A. Each century had its peculiar pound or inclosure of boards; and as each citizen entered it, he received tablets, on which were inscribed the initials of the candidates, or an approval or dissent from a law; each one threw which he pleased of the tablets into a chest, guarded by officers; and these tablets being counted, a majority was declared to be the vote of that century.

Q. What were the *comitia tributa*?

A. It was an assembly in which the people voted, divided into tribes according to their regions or wards. It was held to create inferior magistrates, to elect certain priests, to make laws, and to hold trials.

Q. How many tribes were there?

A. The Roman territory, properly so called, was divided into 35 regions or wards, the inhabitants of which constituted as many tribes, and had their names from the wards which they inhabited?

Q. Did the Roman people long enjoy the liberty of choosing their own magistrates?

A. The *comitia* continued to be assembled for upwards of 700 years, when that liberty was abridged by Julius Cæsar, and after him Augustus, each of whom shared the right of creating magistrates with the people. Tiberius, the second emperor, deprived the people altogether of the right of election.

CHAPTER XVII.

Laws, Judicial Proceedings, and Punishments of the Romans.

Q. What were the Roman laws?

A. The laws of Rome were ordained by the people, upon application of a magistrate. The great foundation of Roman jurisprudence was the laws of the Twelve Tables, compiled by the decemviri, and ratified by the people.

Q. Were the Roman laws very numerous?

A. The extension of the Roman empire, the increase of riches, and consequently of crimes, gave occasion to a great number of new laws, which were distinguished by the name of the person who proposed them, and by the subject to which they referred.

Q. How are the judicial proceedings of the Romans divided?

NOTE.—The following is an abridgment of the laws of the *Twelve Tables*. 1st. Related to *law suits*. 2d. Related to *robbery, theft, trespass, and breach of trust*. 3d. Related to *loans, and the right the creditor had over the debtor*. 4th. Related to *fathers and families*. 5th. Related to *inheritance and guardianship*. 6th. Related to *property and possession*. 7th. Related to *trespass and damages*. 8th. Related to *estates in the country*. 9th. Related to the *common right of the people*. 10th. Related to *funerals*. 11th. Regulated the *pontifical law*. 12th. Related to *marriage, and the rights of the husband*.

A. The judicial proceedings of the Romans were either *civil* or *criminal*.

Q. What were the *civil* trials?

A. Civil trials were concerning private causes, or differences between private persons, and were tried in the *forum* by the prætor.

Q. What was the usual mode of proceeding in these affairs?

A. If a person had a quarrel with any one, he first tried to make it up, and if no private agreement could be made, both parties went before the prætor, there the plaintiff proposed his action, and demanded a writ.

Q. What was next done?

A. The writ being granted, the plaintiff required that the defendant should give bail for his appearance on the third day, at which time, if either when cited was not present, without a valid excuse, he lost his cause; but the difference was frequently made up in the interval.

Q. What were the different kinds of actions.

A. Actions were either real, personal, or mixed: *Real*, was for obtaining a thing to which one had a real right, but was possessed by another; *Personal*, was against a person, to bind him to the fulfilment of a contract,

or to obtain redress for wrongs; *Mixed*, was when the actions had relations to persons and things.

Q. What was the form of trial?

A. After the plaintiff had preferred his suit, in set form, judges were appointed by the prætor to hear and determine the matter, and the number of witnesses fixed, that the suit might not be unreasonably protracted.

Q. What were the proceedings which followed?

A. The parties then proceeded to give security that they would abide by the judgment, and the judges took a solemn oath to decide impartially; after this, the cause was argued by lawyers on both sides, assisted by witnesses, writings, &c.

Q. What form was observed in giving sentence?

A. In giving sentence, the suffrages of a majority of the judges were necessary to decide against the defendant; but if the number was equally divided, it was left to the prætor to determine.

Q. What do you understand by *criminal* matters.

A. Criminal matters were such actions as tended either directly or indirectly to the prejudice of the State, and were forbidden

by the laws; as, if any persons had derogated from the honor and majesty of the commonwealth, had embezzled or misapplied the public money, or had been guilty of bribery, or if he had taken away another's life, or had forged a will.

Q. Where were criminal trials held?

A. Criminal trials were held before the people in the *comitia centuriata* and *tributa*—before the *inquisitors*, and before the *prætors*, assisted by a council of jurymen.

Q. What were the proceedings in a public action.

A. The criminal was first summoned to appear as in a private case, his name was entered in the roll of criminals, and a day appointed for his trial, until which time the accused wore a mourning habit; it was requisite in the *comitia* that some magistrate should be the accuser.

Q. What was the mode of trial?

A. Upon the appointed day, the parties being present, if before the *prætor*, a jury was empanelled to decide on the guilt or innocence of the criminal; the accuser proceeded to state the charge against the criminal, and to aggravate it by all the powers of eloquence; then the advocate for the accused defended him.

Q. How was the verdict given?

A. The jury delivered their verdict by writing their opinion on a tablet, and throwing it into an urn used for that purpose; the accused person prostrating himself at their feet while so doing, to excite their compassion; the tablets being drawn, the prætor gave judgment either of condemnation or acquittal, according to the majority of opinions.

Q. Were not the people at large sometimes judges?

A. Yes; especially in criminal matters; the accuser, at the end of his charge, mentioned the particular punishment appointed by law for the offence, and the *comitia* divided into centuries to give their votes; or sometimes they passed sentence unanimously.

Q. What were the Roman *punishments*.

A. The Roman punishments authorized by law, were fine, imprisonment, and fetters; stripes generally inflicted with rods, or the infliction of the same injury that had been done to the accuser; public shame, or penance, banishment, selling into slavery, and death.

Q. How was death inflicted among the Romans?

A. Criminals were either beheaded, strangled in prison, or thrown from the Tarpeian

rock ; slaves, and every mean person were usually crucified.

Q. Were there no other modes of inflicting death ?

A. For the crime of parricide, the criminal, after having been scourged, was sewed up in a leather sack, together with an ape, a cock, a serpent, and a dog, and thrown into the sea or a deep river.

BOOK II.

RELIGION OF THE ROMANS.

CHAPTER I.

Roman Priests and their Offices.

Q. What was the religion of the Romans?

A. The Roman people were pagans, and worshipped a great number of gods.

Q. Were the Romans virtuous in proportion to the number of their divinities?

A. The Romans, in the early ages of their republic, rather exceeded than fell short in their virtues; they were devout even to superstition; valiant to a contempt of life, and an inconsiderate courting of danger; frugal and temperate to a voluntary abstinence from lawful pleasures and convenience; constant, even to their own ruin; and rather rigorous than just.

Q. Did they not afterwards degenerate?

A. As they enlarged their dominions, they

NOTE.—An enumeration of even the chief Roman divinities would be tedious and unnecessary, as the study of *mythology* is indispensable to a liberal education.

adopted not only the gods of the nations they conquered, but likewise their luxuries and their vices; so that at length from being just, temperate, and generous, they became extravagant, unjust, and avaricious.

Q. Who were the ministers of religion among the Romans?

A. The ministers of sacred things did not form a distinct order from the Roman citizens, but were chosen from the most honorable and exemplary men in the State.

Q. What were the principal divisions of the Roman priests?

A. Some of the priests were common to all the gods; others appropriated to a peculiar deity: of the former kind were the *pontifices*, the *augures*, the *haruspices* or *aruspices*, the *quindecimviri*, and the *septemviri*; who were all subject to a *pontifex maximus*, or high priest chosen by the people.

Q. Who were the *pontifices*?

A. The *pontifices* among the Romans were fifteen priests, who judged in all causes relating to religion, and regulated the feasts, sacrifices, and all other sacred institutions.

Q. Had they any other office?

A. Yes; it was also their office to inquire into the lives and manners of the inferior priests, and to see that they did their duty.

Q. What were the duties, &c., of the *pontifex maximus*?

A. The *pontifex maximus*, or high priest, was a person of great dignity and power; he held his office for life, and all the other priests were subject to him; his presence was requisite in public and solemn acts; he could hinder any person, even of the highest dignity, from leaving the city; and in certain cases had the power of life and death.

Q. Who were the *augures*?

A. The *augures*, or augurs, were 15 in number, whose office it was to foretell future events, to interpret dreams, oracles, prodigies, &c., and to declare whether any action would be fortunate or prejudicial to any particular person, or to the whole commonwealth; they were of the greatest authority in the Roman State, as nothing of importance was done respecting the public, either at home or abroad, in peace or in war, without first consulting them.

Q. What modes of divination did these augurs practise?

A. The augurs derived tokens of futurity chiefly from five sources,—from appearances in the heavens, as thunder and lightning,—from the singing or flight of birds,—from the eating of chickens,—from quadrupeds,—

and from uncommon accidents, as sneezing, stumbling, seeing apparitions, hearing strange voices, falling of salt upon the table, &c., &c.

Q. Was this assumed prediction of future events rational?

A. Certainly not; a desire to pry into futurity has always been a leading passion in the human breast; to gratify this, artful and designing men invented augury as a means to keep in subjection and increase their influence over the vulgar; but the whole art was involved in fallacy and uncertainty, as future events can be known and directed only by that almighty and all-seeing Power that created us.

Q. Who were the *haruspices*?

A. The *haruspices* were priests whose business it was to examine the beasts offered in sacrifice, and by them to divine the success of any enterprise, and to derive omens of futurity.

Q. From what circumstances did these priests derive their omens?

A. The *haruspices* took their observations from the entrails of beasts; also from the flame, smoke, and other circumstances attending the sacrifice, as when the victim came to the altar without resistance, stood there quietly, fell by one stroke, bled freely, &c., these

were esteemed favorable signs; and the contrary, unpropitious.

Q. Who were those called *quindecimviri*?

A. The *quindecimviri* were 15 priests, who had the charge of the Sibylline books, inspected them by the injunction of the senate in times of danger, and performed the sacrifices which they enjoined.

Q. From what strange occurrence were they instituted?

A. The *quindecimviri* were instituted on the following occasion: A strange woman is said to have come to Tarquinius Superbus, then king of Rome, with nine books, which she said were the oracles of the Sibyls, and offered to sell them; but upon Tarquinius refusing to give her the price which she asked, she went away, and burnt three of them, and returning with the six, asked the same price as before. Being ridiculed by the king, she went and burnt three others, and coming back still demanded the same sum for the three which remained.

Q. What did the king do in consequence?

A. Tarquin, surprised at the extraordinary behavior of the woman, consulted the augurs; these much blamed him for not buying the nine, and advised him to give the price required; the woman, after delivering the three

prophetic volumes, and advising the king to pay a special attention to what they contained, disappeared and was never afterwards seen.

Q. What was done with these volumes?

A. As they were supposed to contain the fate of the Roman empire, they were kept in a stone chest, under the capitol; they were at first committed to the care of two men, *duumviri*, and afterwards to fifteen called *quindecimviri*.

Q. What was the office of the *septemviri*?

A. The *septemviri* were priests among the Romans, who prepared the sacred feasts at games, processions, and other solemn occasions.

Q. Had they any other office?

A. They were assistants to the pontifices, who found it impossible to attend to the numerous sacred entertainments, feasts, &c., decreed to the gods.

Q. Were there any other orders of priesthood common to all the gods among the Romans?

A. Yes; but they were less considerable than the former, although composed of persons of distinguished rank. There were the *fratres amburvaeles*, the *curiones*, and the *feciales*.

Q. What were the different functions of these priests?

A. The *fratres amburvaeles*, 12 in number, were those priests who offered up sacrifices for the fertility of the ground; the *curiones* performed the rites in each *curia*; the *feciales* were employed in declaring war and making peace.

Q. Who were the priests of particular gods?

A. These were called *Flamines*, and the chief of them were *Diales*, priest of Jupiter; *Salii*, priests of Mars; *Lupevii*, priests of Pan, the most ancient order, and that which continued longest; *Potitii*, priests of Hercules; *Galli*, priests of Cybele, and the *Vestal Virgins* consecrated to the worship of Vesta.

CHAPTER II.

Places of Sacred Worship, and the Rites and Sacrifices of the Romans.

Q. What were the places of worship among the Romans?

A. The Romans worshipped their gods in *templa* or temples, formally consecrated by

the augurs; groves, or thickets of trees were also consecrated to religious worship, as the gods were supposed to frequent woods and fountains.

Q. What were the modes of worship among the Romans?

A. The worship of the gods consisted chiefly in prayer, vows, and sacrifices.

Q. What have you to remark of the Roman prayers?

A. Prayer, among the Romans, was thought of the greatest importance; and no act of religious worship was performed without it.

Q. In what posture did the Romans generally pray?

A. They usually stood with their heads covered, looking towards the east; a priest pronounced the words before the person who prayed, who frequently touched the altars, and prostrated himself on the ground.

Q. Did not the Romans also offer vows to the gods?

A. They vowed to them with great solemnity, temples, games, sacrifices, gifts, &c.; sometimes they used to write their vows on paper or waxen tablets, to seal them up, and fasten them with wax to the knees of the images of the gods; because the knees were supposed to be the seat of mercy.

Q. How many kinds of sacrifices were there?

A. Sacrifices among the Romans were of different kinds: some were stated; others occasional, as those called expiatory, for averting bad omens, or making atonement for a crime.

Q. On what were the sacrifices offered?

A. A place erected for offering sacrifices was called *ara* or *altare*, an altar; it was covered with leaves and grass, adorned with flowers, and bound with woollen fillets.

Q. What was required of those who offered sacrifices?

A. It was requisite that those who offered sacrifices should come chaste and pure; that they should bathe themselves, be dressed in white robes, and crowned with the leaves of that tree which was thought most acceptable to the god whom they worshipped. Sometimes also, with dishevelled hair, loose robes, and with their feet bare.

Q. Were not the Romans very particular in the choice of animals for their sacrifices?

A. It was necessary that the animals to be

NOTE.—As every deity had some peculiar rites and institutions, it will not be possible to give more than a general outline of this branch of public worship.

sacrificed, should be without spot or blemish, and that they never had submitted to the yoke.

Q. What were the accessories to the sacrifice?

A. The priest and the person by whom the victim was presented, went before in white garments; and the victim was led to the altar by the *popæ* or slayers, with a slack rope, that it might not seem to be brought by force, which was considered a bad omen.

Q. Did the Romans ever use music in time of sacrifice?

A. The procession usually advanced to the sound of musical instruments; and these continued to play even while prayers were offered to the gods, to prevent the hearing of any unlucky noise; vows and prayers were always made before the sacrifice.

Q. What were the first ceremonies of the sacrifice?

A. When the prayers were finished, and silence was ordered, the priest threw some corn and frankincense, together with the sa-

NOTE.—If the beast were an ox, bull, or cow, it had its horns gilt; if of the lesser sort of beasts, as sheep, goat, or swine, it was crowned with the leaves of the tree in which the deity most delighted to whom the sacrifice was designed.

cred cake, upon the head of the beast; he then sprinkled some wine between the horns, by way of libation.

Q. What next was done?

A. In the next place, the priest plucked off the highest hairs from the forehead of the beast, and threw them into the fire; then turning himself to the east, he drew a sort of crooked line with his knife from the forehead to the tail, which was the signal for the servants to slay the victim.

Q. How was the victim slain?

A. The victim was struck with an axe or a mall, then stabbed with knives, and the blood being caught in goblets, was poured upon the altar; it was then flayed and dissected; but sometimes it was all burned, and called *holocaustum*.

Q. What were the other ceremonies of the sacrifice?

A. The haruspices inspected the entrails, to observe if they had offered an acceptable sacrifice; if the signs were unfavorable, another victim was offered up, and sometimes several; the liver and the heart were chiefly inspected.

T. Describe the conclusion of the sacrifice.

P. After the haruspices had inspected the entrails, the priests laid the parts they con-

sidered most acceptable to the gods upon the altars; these they sprinkled with meal, wine, and frankincense, and burned them; what remained of the victim was divided between the priests and the person who offered the sacrifice, who usually feasted upon it with his friends.

Q. Were human sacrifices offered up among the Romans?

A. In the first ages of the Roman republic, persons guilty of certain crimes were devoted to Pluto and the infernal gods; this custom was partly prohibited by the senate about 100 years before the Christian era; yet great numbers were afterwards slain as victims, with the usual formalities; sometimes horses, and also men alive, were thrown into the sea, as offerings to Neptune, the god of that element.

Q. Had the places of sacred worship any peculiar privilege?

A. Altars and temples, among the Romans, afforded an asylum to slaves from the cruelty of their masters, to insolvent debtors, and to criminals.

Q. Did not the Roman masters find out some stratagem to revenge themselves on their slaves, who had thus taken shelter?

A. As it was unlawful to drag them thence,

they put fire about the place, and in that manner forced them out; or they shut up the temple and unroofed it, leaving them to perish.

CHAPTER III.

Roman Festivals.

Q. What were the stated festivals of January?

A. In January, the Romans celebrated feasts to the honor of Janus; the first day was noted for the entering of the magistrates into office; people wished one another health and prosperity on that day, and sent presents to their friends.

Q. What festivals were there in February?

A. The chief were the Lupercalia, or feasts of Pan, on the 13th; in this month also were the *Feralia*, in honor of the ghosts, when people carried some little offering to the graves of their deceased friends; after which, relations and friends kept a feast of peace and love for settling differences.

Q. What were the principal feasts observed in March?

A. In March happened the *Matronalia*, a

feast kept by the Roman matrons, at which presents were made by husbands to their wives. On the 19th was the feast of *quinquatria*, in honor of *Minerva*, which lasted five days; during this solemnity, young persons prayed for wisdom and learning, of which *Minerva* was the goddess; and at this time boys brought presents to their masters.

Q. What stated festivals were there in the month of April?

A. April 19th was the feast of *Ceres*, in which the chief ministers were women; there were several others kept by the shepherds, in which sacrifices were offered for the flocks, &c.

Q. What were the principal feasts of May?

A. On the 9th of May was the feast of the *Lemures*, ghosts or spectres, which were believed to be the souls of deceased friends; to these, sacred rites were performed for three nights, not successively, but alternately; on the 13th was the festival of merchants.

Q. What feasts do you remark in the other months?

A. There were no remarkable feasts in the remaining part of the year, except the *Saturnalia*, or the feast of *Saturn*, kept on the 17th of December, and lasting seven days.

T. Describe the *Saturnalia*.

P. The feasts of Saturn were the most celebrated in the whole year: besides observing the sacrifices and other parts of religious worship, all others were devoted to mirth and feasting; friends sent presents to one another; no war was to be proclaimed, and no offender executed; the schools kept a vacation; and masters treated their slaves on an equal footing, in memory of the liberty enjoyed under Saturn, when the distinction of master and servant was not known to the world.

Q. What other stated festivals were there among the Romans?

A. Besides the feasts already noticed, there were others annually appointed by the magistrates on certain days, in honor of the tutelary gods of the rustic tribes in seed-time, for a good crop, &c.

Q. What were their occasional festivals?

A. These were holidays appointed for expiating prodigies, or on account of a victory, or of some public calamity, as a dangerous war, the death of an emperor, &c.

Q. What were those days called *nundinæ*?

A. The *nundinæ*, or market-days, happened every ninth day; they were set apart for the concourse of the people out of the country and neighboring towns to expose

their commodities for sale, and to get their controversies and causes decided by the prætor, or sitting magistrate?

Q. Were there any other distinctions of days among the Romans?

A. There were the *dies fasti*, upon which it was lawful for the prætor to sit in judgment; all other days were termed *nefasti*, and the courts were not open. *Dies comitalies* were the days on which the public assemblies of the people were held; the *prælaries*, or fighting-days, on which they thought it lawful to engage in any act of hostility; and the *non-præliares*, which they thought unlucky, being usually days on which some disaster had happened.

Q. Were not the Roman festivals very numerous?

A. Most of the year was taken up with sacrifices and holidays, to the great loss of the public; so that the emperor Claudius consented to abridge their number.

CHAPTER IV.

Roman Games.

Q. To whom were the Roman games consecrated?

A. The Roman games, as constituting part of religious worship, were always consecrated to some god, and were either stated, or vowed by generals in war, or celebrated on extraordinary occasions; the most celebrated games were those of the circus.

Q. What were the games of the circus?

A. The shows, exhibited in the *circus maximus*, were chariot and horse races; contests of agility and strength; the combat of wild beasts; the representation of a horse and foot battle; and the sham sea-fight.

Q. What have you to relate of the chariot races?

A. The charioteers were distributed into four parties, or factions, distinguished by their different colored dress. The spectators favored one or the other color, as honor or caprice inclined them. In the time of Justinian, 30,000 men lost their lives at Constantinople in a tumult raised by a contention among the partisans of these several colors.

Q. What were the contests for agility and strength?

A. These were running, leaping, boxing, wrestling, and throwing the quoit; boxers covered their hands with a kind of gloves, which had lead or iron sewed into them to make the stroke fall with a greater weight.

T. Describe the combats of wild beasts.

P. The combats between wild beasts were various; sometimes a tiger being matched with a lion, sometimes a lion with a bull, a bull with an elephant, a rhinoceros with a bear, &c. Men also fought with wild beasts, being either forced to it by punishment, as the primitive Christians often were, or they fought voluntarily, or for hire.

Q. What was the representation of a sea-fight?

A. They were called *naumachiæ*, or naval combats, and were instituted for the purpose of acquiring naval discipline; in later times, however, those who fought were composed of captives, or condemned malefactors, who fought to death, unless saved by the clemency of the emperor.

Q. What were the *gladiators*?

A. The *gladiators* were men who fought with weapons in a public circus, for the entertainment of the public.

Q. To what do the combats of gladiators owe their rise?

A. These shows seem to have taken their rise from the custom of slaughtering captives at the tombs of those slain in battle, which was supposed to appease their manes, but from which humanity recoils with horror.

Q. Of what persons were the gladiators composed?

A. Gladiators were at first composed of captives, slaves, and of condemned malefactors, who were regularly trained for the combat; yet in the more degenerate period of the empire, free-born citizens, and even senators, engaged in this dangerous and disgraceful employment.

Q. What were the most remarkable kinds of gladiators.

A. The gladiators were named after the arms they used; the most remarkable were the *ratii* and the *secutores*.

Q. Who was the *retiarius*?

A. The *retiarius* wore a short tunic, with his head bare; he held in his left hand a trident, or three-pointed spear; and in his right a net, with which he endeavored to entangle his adversary, that with his trident he might dispatch him.

Q. Who was the *secutor*?

A. The *secutor*, or follower, was armed with a helmet, a shield, and a sword, and was

matched with the retiarius; if the latter missed his aim in throwing the net, he attempted by flight to gain time for a second cast, while the secutor pursued to prevent his design by dispatching him.

Q. Were the Romans acquainted with *stage plays*?

A. The Romans were unacquainted with dramatic entertainments, or stage plays, for some centuries after the building of the city; they were first introduced at Rome on account of a pestilence, to appease the divine wrath; they were divided, as with us, into tragedy, comedy, and pantomime.

Q. What have you to observe of their plays?

A. The Roman tragedy and comedy were wholly borrowed from the Greeks, and nearly resembled ours; their chief difference consisted in the chorus; this was usually a company of actors, which remained on the stage singing and conversing on the subject in the interval of the acts.

CHAPTER V.

Computation of Time.

Q. How did the Romans divide their year?

A. The Romans, since the time of Numa, their second king, divided their year into 12 months; but it was Julius Cæsar who reformed their calendar, and gave to each month the number of days which it still retains.

Q. What were the divisions of the Roman month?

A. The Romans divided their months into three parts, viz., *kalends*, *nones*, and *ides*; and not as we do, into weeks, in imitation of the Jews.

T. Describe the Roman mode of reckoning.

P. The Romans, in making the days of the month, went backwards; thus January 1st

NOTE.—The names of the months were derived as follows: January from *Janus*, the god of the year, to whom its beginning was dedicated; February was so called, because then the people were purified; March from *Mars*, the god of war; April has its name from *aperio*, to open, because then trees and flowers open their buds; May, from the goddess *Maia*, the mother of Mercury; June, from the goddess *Juno*; July was so named from *Julius Cæsar*; August, from the emperor Augustus; September the *seventh* month, October the *eighth*, November the *ninth*, December the *tenth* month.

was the first of the kalends of January, December the 31st was *pridie kalendas*, or the day next before the kalends of January; the day before that, or the 30th of December, *tertio kalendas Januarii*, or the third day before the kalends of January; and so on to the 18th, when was the ides of December; but this is exemplified in a plainer manner by the table-page at the end.

Q. How was the day divided among the Romans?

A. The day, among the Romans, was either *civil* or *natural*; the civil day was from midnight to midnight; its parts were from cock-crowing, the dawn, the morning, the forenoon, noon, &c.; the natural day was from the rising to the setting of the sun; it consisted of 12 hours, which were longer or shorter at different seasons of the year.

Q. How did the Romans regulate their time?

A. The use of clocks and watches was unknown to the Romans; nor was it till 447 years after the building of the city that the sun-dial was introduced; about a century later they first measured time by a water-machine, which served by night as well as by day.

Q. What distinction was there among their days?

A. The Romans distinguished their days by the names of *festi*, *profesti*, and *intercisi*.

T. Explain the meaning of these terms.

P. The days called *festi*, were dedicated to religious worship; the *profesti* were allotted to ordinary business; and the days which served partly for the one and partly for the other, were termed *intercisi*, or half-holidays.

Q. What else have you to observe of the days called *festi*?

A. On these days only sacrifices were performed, feasts and games were celebrated, and they were set apart for the observance of the *feriæ*.

Q. What were the *feriæ*?

A. The Roman *feriæ* were holidays, on which there was a cessation from business; they were either stated, or annually fixed on a certain day by the magistrates, or occasionally appointed by order of the civil authorities.

Q. What were the stated *feriæ*?

A. These were public feasts kept by the whole city, according to the time marked in the calendar for their observance.

BOOK III.

MILITARY AND NAVAL AFFAIRS OF THE ROMANS.

CHAPTER I.

Division of the Army, their Armor and Weapons.

Q. To whom was the direction of military affairs confided.

A. To the consuls, who, as soon as they were elected, chose 24 military tribunes, and commanded all persons above 17 years of age, to meet at the capital; and there, every tribe dividing itself into centuries, soldiers were selected by name, and obliged to serve in the army.

Q. What was the Roman form of declaring war?

A. When the Romans thought themselves injured by any nation, they sent a priest to ask redress; if it were not granted, the priest went to their confines, and having thrown a

bloody spear into their territory, formally declared war against that nation.

Q. Who composed the Roman armies?

A. The Romans were a nation of warriors, and none of the lower classes or slaves were enlisted, every citizen being obliged to enroll himself, when the public service required. The cavalry was composed of the *equites*, or knights, esteemed the most respectable and most virtuous citizens, who fought for the honor of their country.

Q. Who were the principal military officers?

A. These were the *imperator* or commander-in-chief, the *legati* or generals, the tribunes, and the centurions.

Q. What were their different functions?

A. The centurions commanded the companies; the tribunes decided controversies in the army, gave the word to the watch, took care of the works and camp, &c.; the *legati* commanded in the absence of the *imperator*, to whom was confided the entire management of the war.

Q. What were the different kinds of infantry?

A. The Roman legion, or body of 6000 men, was composed of different kinds of foot-soldiers; the *hastati* consisted of young men

in the flower of life, and formed the first line of battle; the *principes* were men of middle age in the vigor of life, that occupied the second line; the *triarii* were old soldiers of approved valor, who formed the third line; the *velites*, young and inexperienced soldiers, fought in scattered parties before the lines.

Q. What were the arms of the Roman soldiers?

A. The arms of the foot-soldiers consisted of the sword, the pilum, or dart, the galea, or helmet, the lorica, or coat of mail, and the shield.

T. Give some description of these arms.

P. The sword was crooked, and was worn on the right side, that it might not be in the way of the shield; the dart, five and a half feet in length, with an iron head hooked at the end, which prevented it being easily drawn out, and inflicted terrible wounds.

T. Describe their armor.

P. The Roman soldiers wore on their heads a helmet of brass or iron, coming down to the shoulders; on the top was a crest composed of feathers or horse-hair, and often curiously ornamented; the coat of mail was made of leather, covered with scales of iron, silver, or gold; they wore also on the right leg greaves made of the same.

Q. What have you to observe of the shield?

A. The shield of the Roman soldiers was of an oblong or oval shape, with an iron boss jetting out in the middle to glance off stones or darts; it was four feet long, and two and a half feet broad, made of pieces of wood, joined together with little plates of iron, and the whole covered with a bull's hide.

Q. What were their military ensigns?

A. Every legion had an eagle of gold or silver fixed on a spear, holding a thunderbolt in his talons; the ensigns of the companies were spears with a cross piece of wood; on the top was a hand; beneath was a small round shield, on which was the image of some warlike deity; there were other ensigns, as A, B, C, D, in the FRONTISPIECE.

Q. What was the military music of the Romans.

A. Their music was composed of the *tuba*, exactly similar to our trumpet; the *cornu* and *buccina*, which were shaped like the horns of oxen; the musicians were placed near the chief eagle; and, on the word being given by the general, they sounded an alarm, to which the army answered by a shout, and advanced to the attack.

Q. How was a Roman engagement conducted?

A. After the general had harangued the army, he took his station in the middle, and gave the signal for engagement; the *velites* rushed forward to the attack with a great shout, and then fell back and rallied in the rear.

Q. What was the next attack?

A. The *hastati* next advanced; and if they found them themselves overpowered, they retired slowly into the intervals of the ranks of the *principes*; then the *principes* engaged; and if they too were defeated, the *triarii* rose, received the two former lines into the void spaces between their companies, and, closing their ranks in one compact body, renewed the combat with greater impetuosity.

Q. Did this method usually succeed?

A. Yes; for as most other nations drew up their army in one front, they had to sustain three successive encounters, before the battle could be decided in their favor. If the *triarii* were defeated, the day was lost, and a retreat was sounded.

CHAPTER II.

Military Rewards and Triumphs.

Q. What were the ceremonies attendant on a victory?

A. When the Romans gained a victory, the soldiers with shouts of joy saluted their general with the title of IMPERATOR; his lic-tors wreathed their *fasces* with laurel, as the soldiers did their spears; the general sent letters wrapped round with laurel, to the senate, to inform them of his success; and, if the victory was considerable, demanded a triumph.

Q. Were any rewards given to the soldiers?

A. After the victory, the general assembled his troops, and publicly bestowed rewards on those who deserved them.

Q. What were the chief rewards given to soldiers?

A. The highest and most honorable reward was the civic crown, composed of oaken boughs, given to him who had saved the life of a citizen; to the person who first mounted the rampart, or entered the camp of the enemy, was given, by the general, a golden crown, called *corona vallaries*, or *castrensis*.

Q. What other crowns were given as rewards?

A. When an army was freed from a blockade, the soldiers gave their deliverer a crown, called *obsidionales*, made of the grass which grew in the besieged place; to him who first scaled the walls of a city in an assault, was given a *corona muralis*; to him who first boarded the ship of an enemy, *corona navalis*. *Corona triumphalis* was a crown of laurel worn by those generals who had enjoyed the honors of a triumph.

Q. What were the smaller rewards of those who conducted themselves with bravery?

A. These were a fine spear without any iron on it, a streamer at the end of a lance, ornamented bracelets, golden and silver collars, wreathed with curious art and beauty, rich horse-trappings, and others.

Q. What was a *triumph*?

A. A *triumph* among the Romans was a solemn procession in which a victorious general and his army advanced through the city to the capitol; it was the highest military honor which could be obtained in the Roman State; and was reserved for those generals who, by hard earned victories and glorious achievements, had added to the territories of the commonwealth, or delivered the State from danger.

T. Describe the usual ceremonies of a Roman triumph.

P. The triumphal procession began from the Campus Martius, without the city, and passed through the most public places of the city to the capitol; the streets being strewed with flowers, and the altars smoking with incense.

Q. What was the order of the procession?

A. Musicians of various kinds went before; the oxen destined for the sacrifice next followed, having their horns gilt, and their heads adorned with garlands; then in carriages were brought the spoils taken from the enemy, statues, pictures, plate, armor, &c., with the titles of the vanquished nations, and their images or representation.

Q. What next followed?

A. The spoils were succeeded by the captive kings or leaders, with their children and attendants; after the captives came the lictors, having their *fascēs* wreathed with laurel, followed by a great company of musicians and dancers, dressed like satyrs, and wearing golden crowns; and next came a long train of persons carrying perfumes.

Q. What was the next part of the procession?

A. After these came the triumphant gen-

eral clothed in purple, embroidered with gold, with a crown of laurel upon his head, a branch of laurel in his right hand, and in his left an ivory sceptre with an eagle on the top; the general's face was painted with vermilion, and a gold ball hung from his neck on his breast.

T. Describe the triumphal car and its attendants.

P. The chariot in which the triumphant general stood was gilt, adorned with ivory, and drawn by four white horses abreast, or sometimes by elephants; that he might not be too much elated, a slave stood behind him, who frequently whispered in his ear—*Remember thou art a man.*

Q. What closed the procession?

A. The general was attended by his relations and a great crowd of citizens, all in white; after his car followed the consuls and senators; and last came the victorious army crowned with laurel, decorated with the gifts which they had received for their valor, and singing the general's praises, in which the citizens as they passed along also joined.

CHAPTER III.

Military Affairs continued.

Q. What were the military punishments among the Romans?

A. The military punishments were beating with rods, slavery, the bastinado with clubs, which last was usually fatal, as the offender was obliged to run between the soldiers drawn up in two ranks, who had liberty to kill him if they could; soldiers were also stoned and put to death by different means.

Q. What were the minor punishments?

A. The minor punishments inflicted on the Roman soldiers were public shame, degradation, giving the delinquent barley instead of wheat, taking away his belt, &c.

Q. What was the pay of the soldiers?

A. The Roman soldiers during 350 years received no pay; and when it was granted it was no more than $2\frac{1}{2}d.$ per day; but this was by degrees increased to $7\frac{3}{4}d.$, besides being furnished with clothes, and receiving about four bushels of corn a month.

Q. What was the period of the Roman service?

A. The foot-soldiers were obliged to serve

twenty years, and the horse ten; after which time they received an honorable discharge.

Q. What were their principal instruments of war?

A. The chief of these were the movable towers, furnished with engines, ladders, &c., and moving on wheels, for the purpose of being brought near the walls; the most dreadful machine, however, was the battering ram.

T. Describe the battering ram.

P. The battering ram was a long beam, like the mast of a ship, and armed at one end with iron, in the form of a ram's head; this was hung from a cross-beam, supported by strong posts, and being equally balanced was first drawn back, and then violently driven forward by a number of men; and thus, by repeated strokes, the firmest wall was beaten down?

Q. What were their other machines?

A. The *balista* threw great stones with a force almost equal to that of our cannon; the *catapulta* threw a great number of very large spears and darts with astonishing force and velocity; while the scorpion discharged those of a smaller size.

CHAPTER IV.

Naval Affairs of the Romans.

Q. What gave rise to the Roman navy?

A. The Romans, finding from the continual depredations to which the coast of Italy was subject, that a fleet was necessary for their security, began building a number of ships of war, taking for their model a Carthagenian vessel which was stranded on their coasts, having formerly had nothing but boats made of thick planks.

Q. How may the Roman navy be divided?

A. The ships of the Romans may be divided into *onerariæ*, ships of burden; *longæ*, long vessels, or ships of war.

Q. What were the *naves onerariæ*?

A. These were vessels which served to carry stores, &c.; they were almost round, very deep, and were driven by sails.

Q. What have you to observe of the ships of war?

A. The ships of war were driven by oars, and were denominated by the number of banks of oars, one above another, which they contained; thus a ship with three banks of oars was called *triremis*; one with four, *quadriremis*, &c.

Q. What was the usual size of a Roman ship?

A. The usual rates were of three, four, and five banks of oars, for ships of war; but there were others contrived for lightness and expedition, which had but one bank of oars on each side; no ships among the Romans had more than one mast.

Q. What do you observe of the ships of burden?

A. These ships used to have a basket suspended from the top of the mast as their sign; there was also an ornament at their stern, made of wood, like the tail of a fish, from which was erected a staff with a ribbon or streamer.

Q. What have you to remark of the ships of war?

A. The ships of war, only, had their prows armed with a sharp beak covered with brass, which usually had three teeth or points; with this they damaged or sunk the ships of their adversaries?

Q. What further distinguished these ships?

A. The Roman ships of war usually had decks, whereas those of burden were open; ships, when about to engage, had towers erected on them, whence stones and other missile weapons were discharged from engines.

BOOK IV.

THE CUSTOMS OF THE ROMANS.

CHAPTER I.

The Roman Dress.

Q. What were the chief parts of the Roman dress?

A. The most distinguished parts of the Roman dress were the *toga* and the *tunica*.

Q. What was the *toga*?

A. The *toga*, or gown, was the characteristic part of the Roman dress; it was loose and flowing, and covered the whole body; it had no sleeves, and was disposed in graceful folds, to give the wearer a majestic appearance.

Q. Of what color was it?

A. The color of the *toga* is supposed to have been the natural whiteness of the wool, to distinguish it from the *toga candida*, worn by candidates, and whitened by the fuller.

Q. By whom was the *toga* worn?

A. The *toga* was worn by Roman citizens only; banished persons and slaves were pro-

hibited the use of it; therefore the Romans were particularly careful in foreign countries always to appear dressed in the toga; the mourning toga was of a black or dark color.

Q. Were there different kinds of togas or gowns?

A. Yes; the toga *prætexta* was edged with purple, and worn by magistrates; the toga *virilis*, or manly gown, was assumed by young men at the age of 17; the toga *picta purpurea*, &c., were the robes of State, worn by consuls, emperors, &c., and differed very little, except in their ornaments.

Q. What was the *tunica*?

A. The ancient Romans wore no other clothing but the toga; afterwards, however, they wore under the toga a white woollen vest, called *tunica*, which came down a little below the knees before, and to the middle of the legs behind, with or without sleeves, and fastened tight about the waist by a girdle or belt.

Q. By whom and where was the tunic worn?

A. The tunic was the common garment of the Romans, worn by itself within doors, and abroad under the toga; the poor people, who could not purchase a toga, wore only a tunic, as did also foreigners, slaves, and gladiators.

Q. What was the dress of the women?

A. The dress of the females consisted of the *stola*, or ordinary vest, reaching to the feet, over which, when they went abroad, they threw the *palla*, a long open gown which entirely covered them; they also dressed their heads with ribbons and fillets; the Roman ladies used ear-rings, necklaces, and ornaments for the arms.

Q. What covering did the Romans use for the head?

A. The ancient Romans went with their heads bare, except at sacred rites, games, festivals, on journeys, and in war; at games and festivals, they wore a woollen cap; and when on a journey, they used a round cap like a helmet; to defend themselves from the heat or wind in the city, they merely threw over their heads the lappet of their gown.

Q. What were the other parts of the Roman dress?

A. The Romans wore neither stockings nor breeches, but used sometimes to wrap their legs and thighs with pieces of cloth; they had two kinds of coverings for the feet; the *calceus*, somewhat like our shoes, covered the whole foot, and was tied above with a lace; the other was a slipper or sandal, which covered only the sole of the foot, and was fastened with leathern thongs, or strings.

CHAPTER II.

Roman Meals.

Q. What were the hours at which the Romans took their meals?

A. The principal meal of the Romans was what was called *cæna*, supper, which took place about the ninth hour, or 3 o'clock in the afternoon; before this they took merely a little bread, a few raisins or nuts, or a little honey.

Q. What was the usual food of the Romans?

A. The ancient Romans lived chiefly on pottage, or bread and pot-herbs; but when riches were introduced by their conquests, luxury seized all ranks, and everything that could gratify the appetite was used.

Q. What was their usual manner of eating?

A. The Romans at first sat at meals; but they afterwards reclined on sumptuous couches of a semicircular form, with a table of the same shape; but this custom took place only at supper, and was not practised by persons under 17 years of age.

Q. What more have you to observe of their meals?

A. The Romans at their meals did not use

knives and forks, nor table-cloths; they usually bathed before they ate, and each guest brought with him, from home, the table-napkin, which he used in time of eating to wipe his mouth and hands.

Q. What was their drink?

A. The ordinary drink of the Romans at feasts was wine, which they mixed with water, and sometimes with aromatics and spices; they also used water either cold or warm, and had the custom of drinking to the health of one another.

CHAPTER III.

Of the Roman Exercises, Baths, Private Games, &c.

Q. What exercise did the Romans use?

A. The Romans, before bathing, exercised themselves at tennis, foot-ball, throwing the javelin or quoit, and riding, running, leaping, &c.; the boys whirled hoops and spun tops; literary men, for the sake of exercise, used to read aloud.

Q. What do you remark of the Roman baths?

A. As the Romans neither wore linen nor

used stockings, frequent bathing became necessary; they at first bathed in the Tiber, but they soon erected baths both hot and cold; they began their bathing with hot water, and ended with cold.

Q. What were their private games?

A. The Romans played with dice similar to ours; but all games of chance were forbidden, and the characters of gamblers were held infamous; they also played at a game similar to the modern chess, said to have been invented at the siege of Troy.

CHAPTER IV.

Roman Marriages and Funerals.

Q. What ceremonies preceded the Roman marriage?

A. No marriage was celebrated among the Romans without first consulting the auspices, and offering sacrifices to the gods, in which the gall of the victim was taken out and thrown away, to signify the removal of all bitterness from matrimony.

Q. Where and how was the marriage ceremony performed?

A. The marriage ceremony was performed at the house of the bride's father, or nearest relation, by the high priest, in the presence of at least ten witnesses, by a set form of words, and by tasting a cake made of salt, water, and flour; sometimes, instead of this, the man and woman delivered a small piece of money.

T. Describe the dress of the bride.

P. On the wedding-day the bride was dressed in a long white robe with a purple fringe, bound with a girdle, which the bridegroom was to untie; her face was covered with a red veil; her hair was divided into six locks with the point of a spear, and crowned with flowers.

Q. What were the ceremonies that followed?

A. Thus habited, the bride was led in the evening to the bridegroom's house by three boys whose parents were living; she was lighted by five torches, and maid-servants followed with a distaff, a spindle, and wool.

Q. What was done on her arrival at the house?

A. On her arrival at the house she bound woollen fillets round the door-posts, which were adorned with flowers, and anointed them with the fat of swine, or wolves, to avert infection and enchantment.

Q. What ceremonies followed?

A. This being done, the bride was lifted over the threshold; and, on her entrance, the keys of the house were delivered to her, a sheep's skin was spread under her feet, and both she and her husband touched fire and water.

Q. How was the ceremony concluded?

A. The marriage ceremony was concluded with a feast, at which musicians attended, who sung the nuptial song; and the bridegroom scattered nuts about the room for boys to scramble, intimating that he dropped childish amusements, and thenceforth was to act as a man.

Q. What have you to observe of the Roman *funerals*?

A. The funerals of the Romans were usually celebrated with great pomp; the bodies were either interred or burned; and they paid the greatest attention to funeral rites, because they believed that the souls of the unburied were not admitted into the abodes of the dead.

Q. How were expiring persons treated?

A. When persons were at the point of death, their nearest relations endeavored to catch their last breath with their mouths, for they believed that the soul or living principle then went out at the mouth.

Q. In what manner was the corpse prepared for the last duties?

A. As soon as the person had expired, they pulled off his rings and closed his eyes; the corpse was bathed with warm water, anointed with perfumes, and wrapped in the best robe of the deceased; if he had obtained a crown for his bravery, it was now placed on his head; and a small coin was put in his mouth, which he might give to Charon, the ferryman of hell.

Q. What were the other observances?

A. The corpse was then laid on a couch near the door, with the feet outwards, and a branch of cypress was placed in the front of the house; the body was usually kept seven or eight days, with some one to watch it.

T. Describe the funeral procession.

P. On the day of the funeral, when the people were assembled, the dead body was carried out with the feet foremost, on a couch covered with rich cloth, supported, commonly, on the shoulders of the nearest relations; funerals were anciently celebrated by torchlight; but in after ages, early in the morning.

Q. What was the order of the procession?

A. First, musicians of various kinds went

before; then followed mourning women, hired to sing the funeral song; after these came players and buffoons, who danced and sung of him; next his free-men, with caps on their heads; before the corpse were carried the images of the deceased and his ancestors.

T. Describe the rest of the procession.

P. In this part of the procession were displayed the crowns and rewards he had received for his valor, the spoils and standards he had taken from the enemy, &c.; then came the lictors, with their fasces reversed; and next the body, followed by relations and friends, beating their breasts, and showing every appearance of extravagant grief.

T. Describe the last ceremonies performed to the body.

P. On the arrival of the procession at the appointed place, an oration was announced in praise of the deceased, the body was then placed on the funeral pile, and the nearest relations, after kissing the body with tears, set fire to the pile.

Q. What was done while the funeral pile was burning?

A. When the pile was kindled, they threw upon it various perfumes, and everything that was supposed to be agreeable to the de-

ceased when alive ; animals and slaves were in ancient times slaughtered and thrown into the pile ; afterwards gladiators were made to fight at funerals, as the manes were supposed to be delighted with blood.

Q. How were the remains collected ?

A. When the whole pile was burnt, the embers were soaked with wine, the bones and ashes were gathered by the nearest relations, and being sprinkled with the richest perfumes, were placed in an urn.

Q. What were the ceremonies at a burial ?

A. The procession was similar to that already described ; the body was put into a stone coffin with all its ornaments, and deposited in a sepulchre ; after which, those present were three times sprinkled by a priest, with pure water from a branch of olive or laurel, to purify them.

CHAPTER V.

Names, Coins, Weights, and Measures.

Q. What names had the Romans?

A. To mark the different clans and families, and the individuals of the same family, the Romans had commonly three names: the *prænomen*, *nomen*, and *cognomen*.

T. Explain the meaning of these names.

P. The *prænomen* was placed first, and marked the individual, answering to our Christian name; the *nomen* was after the *prænomen*, and marked the *gens* or clan; the *cognomen* was put last, and corresponded with our surname, as it denoted the family.

T. Give an explanation of a Roman name.

P. In *Publius Cornelius Scipio*, *Publius* is the *prænomen*, *Cornelius* the *nomen*, and *Scipio* the *cognomen*; sometimes a fourth name, called the *agnomen*, was added from some illustrious action; thus *Scipio* was named *Africanus*, from his conquest of Carthage and Africa.

Q. What have you to observe of the Roman money?

A. The Romans had at first no coined money, but either exchanged commodities

with one another, or used a certain weight of uncoined metal; about 200 years elapsed before they had even brass coin; and silver was first stamped 484 years after the building of the city.

Q. What were the brass coins of the Romans?

A. These were the *as*, which originally weighed one pound, but was by degrees reduced to half an ounce; it had on one side the image of Janus, and on the other the beak of a ship; its value was about three farthings of our money. The *semis* was half an *as*; the *triens*, one-third; the *quadrans*, one-fourth: these had on them the impression of a boat.

Q. What were their silver coins?

A. The silver coins were the *danarius*, value 10 *ases*, or about 14 cents, marked with the letter X; *quinarius*, worth 5 *ases*, and marked V; the *sestertius* was half a *quinarius*. There were also silver coins of less value, as *libella*, worth an *as*; *sembella*, whose value was half an *as*; and *teruncius*, one-quarter.

Q. What was the value of the Roman gold coins?

A. The old *aureus* was worth 25 *denarii*, or 4 dollars and 5 cents; the new, being inferior in weight and beauty, was worth only 3 dollars and 33 cents.

Q. What sums were principally in use?

A. The sums principally in use among the Romans were the *sestertium*, the *libra*, and the *talent*. The *sestertium* was worth 35 dollars and 87 cents; the *libra* contained 12 ounces of silver, and was worth 13 dollars and 33 cents; the *talent*, nearly 858 dollars.

Q. What were the Roman weights?

A. The principal Roman weight was *as*, or *libra*, a pound, which was divided into 12 ounces *avoirdupois*.

Q. What were the Roman measures of length?

A. The Romans measured length or distance by feet, cubits, paces, *stadia*, and miles.

T. Describe their different lengths.

P. The Roman foot was the same as ours, and divided into 12 inches or 16 digits; the cubit was equal to a foot and a half; a pace was reckoned equal to five feet; 125 paces, or 625 feet, made a *stadium*, or furlong; and eight *stadia*, 1000 paces, or 5000 feet, a mile.

Q. What were the measures of quantity?

A. Their chief measure was the *amphora*, nearly equal to 9 gallons English, 20 of which went to their greatest liquid measure, called *caleus*. There were also the *congius*, the eighth of an *amphora*; the *sextarius*, equal

to one pint and a half English; and the *cyathus*, which was as much as one could easily swallow at once.

Q. What were their measures for dry goods?

A. *Modius* was the chief measure for things dry, which was somewhat more than a peck English; six *modii* were called *medimnus*.

CHAPTER VI.

Houses, Villas, Carriages, and Agriculture of the Romans.

Q. What were the original houses of the Romans?

A. The houses of the Romans were at first cottages thatched with straw; after the city was burned by the Gauls, it was rebuilt, chiefly of wood, but without attention to the regularity of the streets, every one building in what part he chose?

Q. When did the city begin to be beautified?

A. In the reign of Augustus, Rome first began to be adorned with magnificent structures, yet many houses were still of wood; and it was not till two-thirds of the city was

burned to the ground, in the time of Nero, that the streets were made straight and broader, and the height of the houses was restricted to 70 feet.

Q. What were the principal parts of a Roman house?

A. The principal parts were the *vestibulum*, or court before the gate; the *aula*, or hall; an open space in the centre of the house, which admitted light from above; and the sleeping apartments.

Q. What have you to observe of the gate?

A. The gate was raised and had an ascent of steps; a slave watched it, armed with a staff, and attended by a dog; knockers and bells were fixed to it as with us.

T. Describe the hall.

P. The hall was long, surrounded with arched galleries, and supported on pillars; here the family took their meals. It was adorned with pictures, statues, and other valuables of the family.

Q. What else have you to remark of the Roman houses?

A. The Roman houses were covered with tiles, and had only openings in the walls to admit the light, covered with two folding leaves of wood, or with a net. Under the

first emperors, windows were made of a transparent stone, which might be slit like slate; they used also paper, linen cloth, and horn.

Q. Had the Romans any chimneys?

A. The ancients had no chimneys, and were therefore much infested with smoke; their chief fire was near the gate on the hearth, from which embers were carried to the different apartments; they burned wood carefully dried and anointed with the lees of oil, to prevent smoke.

Q. What was a Roman *villa*?

A. Villa at first only denoted a farmhouse; but when luxury was introduced among the Romans, it denoted a number of buildings fit for the accommodation of a Roman family.

Q. What was remarkable of these villas?

A. They were divided into three parts: namely, the town, country, and store houses; the first part contained the family; the second the slaves, workmen, and cattle; and the third was the barns, granaries, wine and oil cellars, &c. In the upper part of every villa was a supper-room, where the guests, while reclining at table, might enjoy a pleasant prospect.

Q. Were the Romans fond of gardening?

A. The Romans were uncommonly fond of gardens, and noble families were denominated from the cultivation of certain kinds of pulse and lettuce.

T. Describe their gardens.

P. In ancient times the garden was chiefly stored with fruit-trees and pot-herbs, but afterwards the chief attention was paid to shady trees, aromatic plants, flowers, and evergreens, which were ornamentally cut, and twisted into various figures; they were adorned with the most beautiful statues.

Q. Was agriculture esteemed among the Romans?

A. The ancient Romans were so devoted to agriculture, that their most illustrious commanders were sometimes called from the plough; each citizen had an equal quantity of land allotted to him, which he cultivated himself, till riches and luxury increased, and then part was frequently let for a certain rent.

Q. What were the principal instruments used in tillage?

A. The Romans used the plough; it was drawn by oxen, but its form is not known; they used the spade in the garden and vineyards, and anciently in corn-fields; a plank with several teeth, drawn by oxen, to pull

roots out of the earth; a rake, and a hoe, formed the chief implements in Roman tillage.

Q. What were their chief objects of cultivation?

A. The grain chiefly cultivated by the Romans was wheat; they had also barley, oats, and different kinds of pulse, as beans, peas, lupines, kidney-beans, lentils, vetches, &c.; their manner of preparing hay was nearly similar to ours.

Q. What carriages were in use among the Romans?

A. The Romans used the sedan, and the couch or litter, in which they were carried about by slaves; they had also carriages drawn by two, three, and four horses; and one with two wheels, drawn by three mules, for travelling expeditiously.

Q. What have you to observe of their carriages?

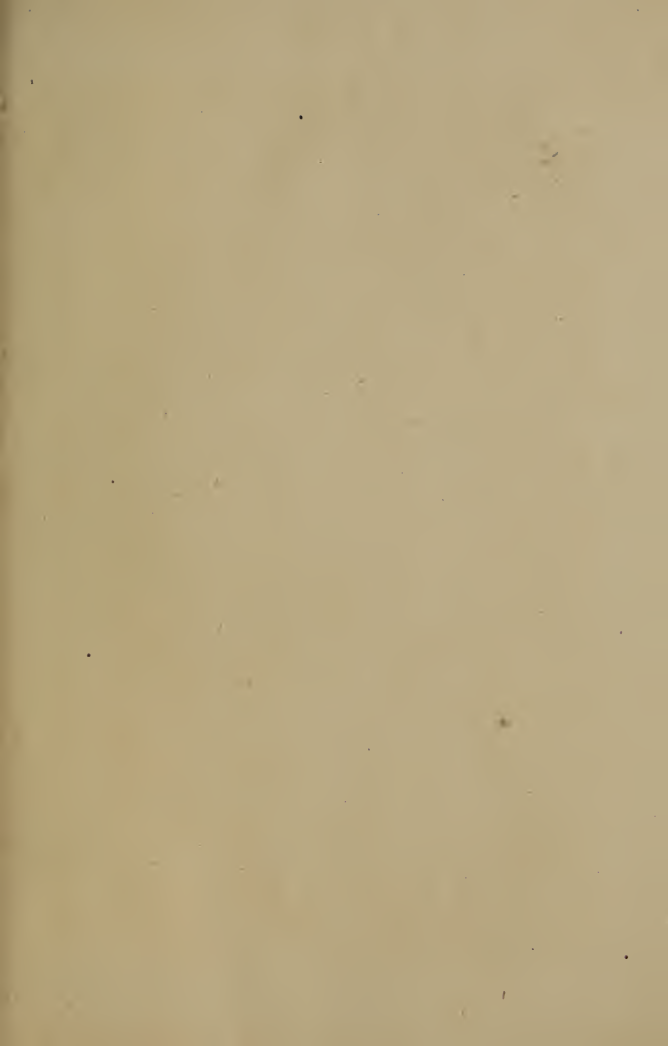
A. The Romans painted their carriages with various colors, and decorated them with gold, silver, and precious stones; besides the animals we employ, they sometimes yoked elephants, and even lions, dogs, and deers; the drivers were frequently dressed in red, and excited their horses by the whip, goad, or spur.

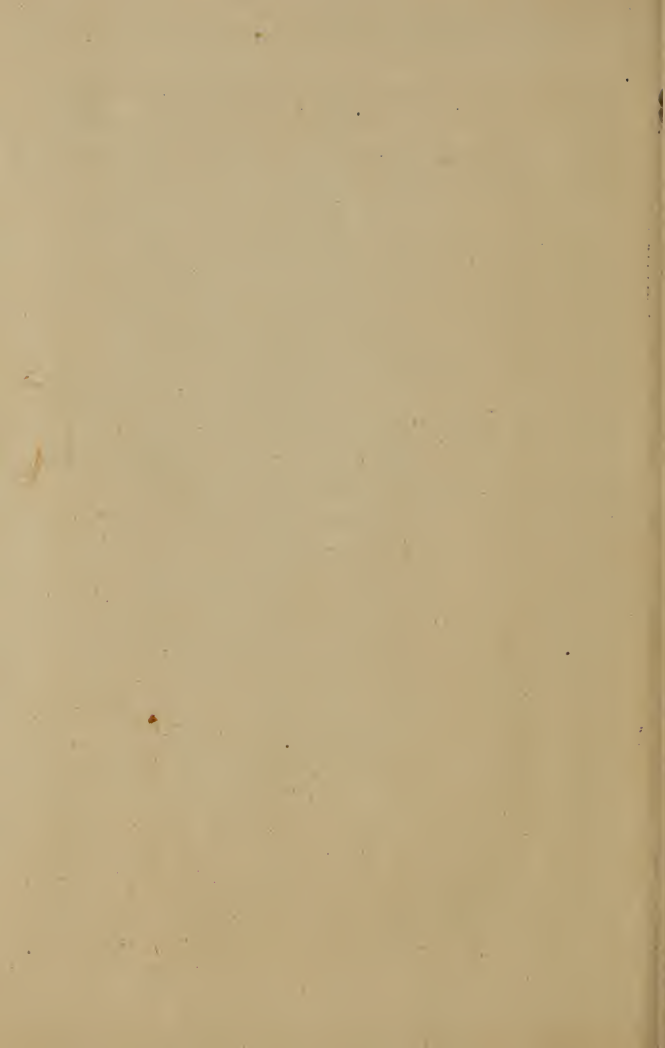
A Table of the Kalends, Nones, and Ides.

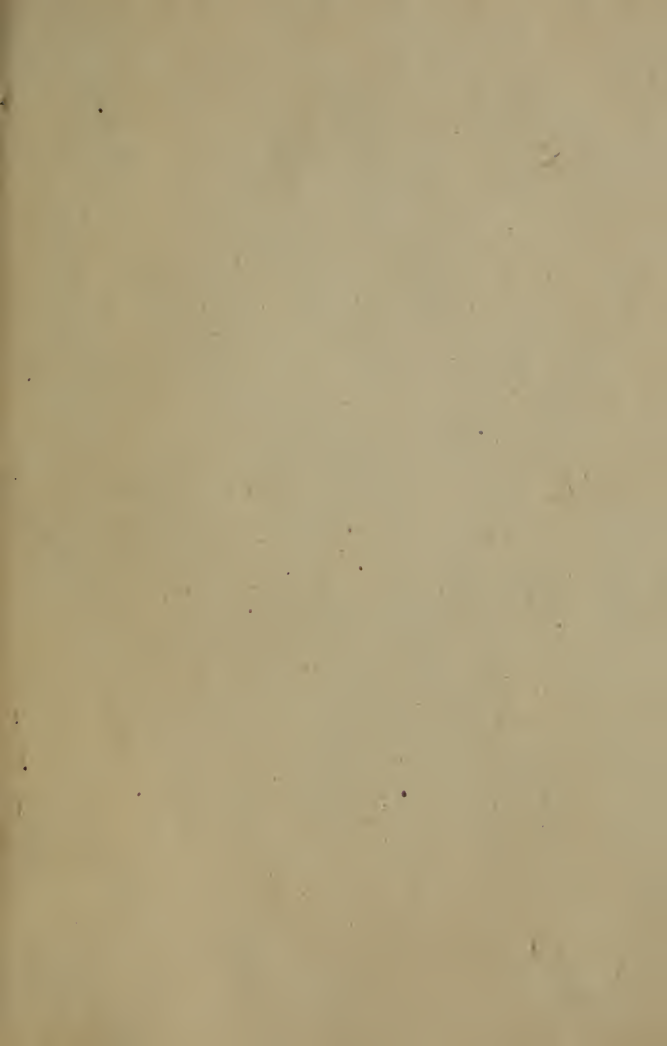
Days of the Month.	April, June, Sept., Nov.	Jan., August, December.	March, May, July, Oct.	February.
1	Kalendæ.	Kalendæ.	Kalendæ.	Kalendæ.
2	IV.	IV.	VI.	IV.
3	III.	III.	V.	III.
4	Prid. Non.	Prid. Non.	IV.	Prid. Non.
5	Nonæ.	Nonæ	III.	Nonæ.
6	VIII.	VIII.	Prid. Non.	VIII.
7	VII.	VII.	Nonæ.	VII.
8	VI.	VI.	VIII.	VI.
9	V.	V.	VII.	V.
10	IV.	IV.	VI.	IV.
11	III.	III.	V.	III.
12	Prid. Id.	Prid. Id.	IV.	Prid. Id.
13	Idus.	Idus.	III.	Idus.
14	XVIII.	XIX.	Prid. Id.	XVI.
15	XVII.	XVIII.	Idus.	XV.
16	XVI.	XVII.	XVII.	XIV.
17	XV.	XVI.	XVI.	XIII.
18	XIV.	XV.	XV.	XII.
19	XIII.	XIV.	XIV.	XI.
20	XII.	XIII.	XIII.	X.
21	XI.	XII.	XII.	IX.
22	X.	XI.	XI.	VIII.
23	IX.	X.	X.	VII.
24	VIII.	IX.	IX.	VI.
25	VII.	VIII.	VIII.	V.
26	VI.	VII.	VII.	IV.
27	V.	VI.	VI.	III.
28	IV.	V.	V.	Prid. Kal.
29	III.	IV.	IV.	Martii.
30	Prid. Kal.	III.	III.	
31	Mens. seq.	Prid. Kal. Mens. seq.	Prid. Kal. Mens. seq.	

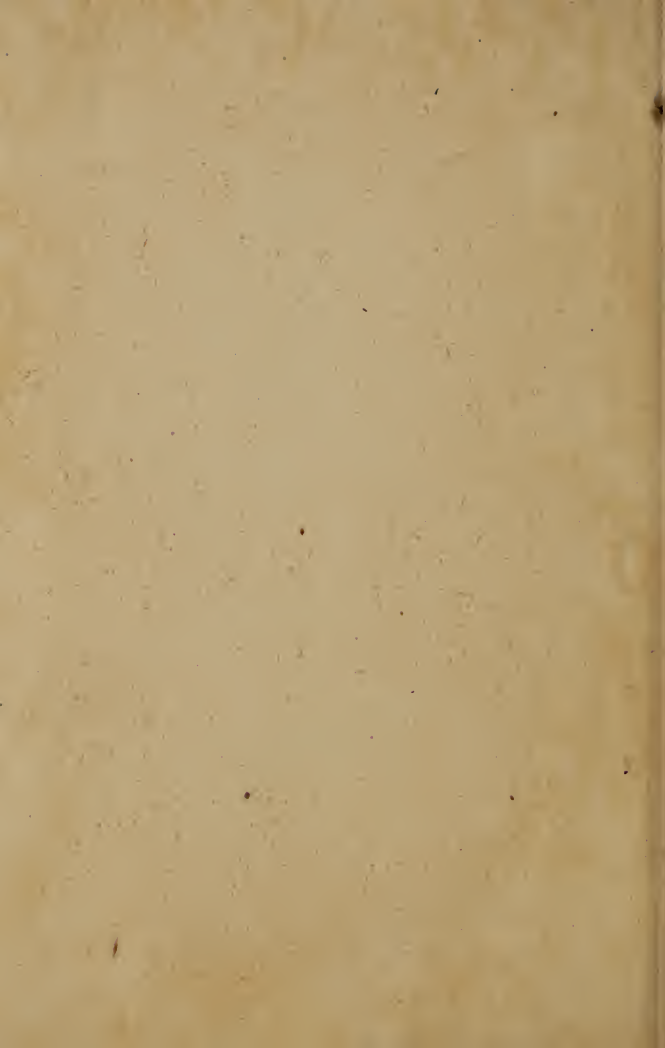
TABLE I

Year	1900	1901	1902	1903	1904
Jan	100	100	100	100	100
Feb	100	100	100	100	100
Mar	100	100	100	100	100
Apr	100	100	100	100	100
May	100	100	100	100	100
Jun	100	100	100	100	100
Jul	100	100	100	100	100
Aug	100	100	100	100	100
Sep	100	100	100	100	100
Oct	100	100	100	100	100
Nov	100	100	100	100	100
Dec	100	100	100	100	100
Total	1000	1000	1000	1000	1000

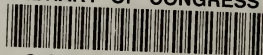












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